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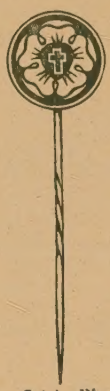
Pin with Hanger



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Of the Church - By the Church - For the Church

Luther League Review

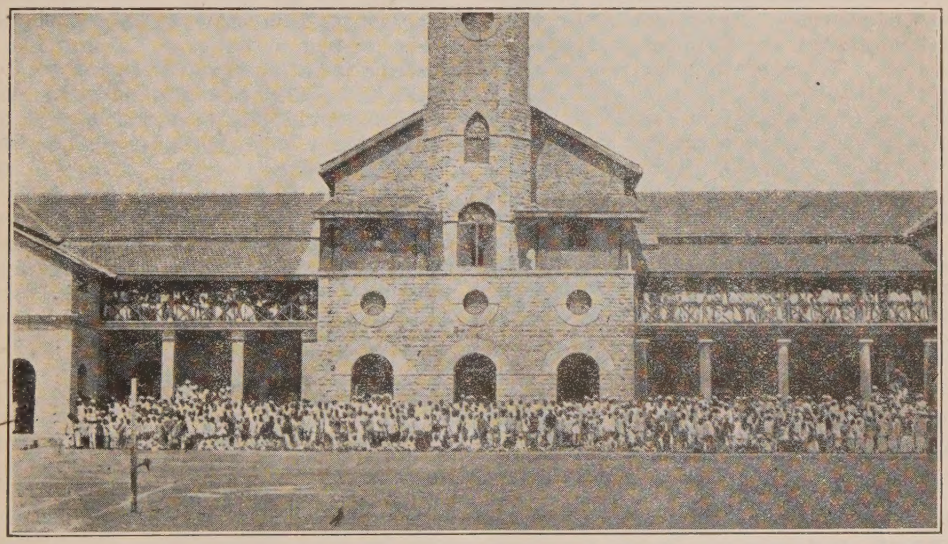
The Lutheran Mission College,

Guntur, India

BY J. ROY STROCK, OF ARTHUR G. WATTS MEMORIAL COLLEGE, GUNTUR, INDIA

SECRETARY JAMES L. BARTON, in his "Educational Missions," has written as follows: "Apart from the University Scheme of India, which places a definite boundary between the college and the preparatory school, there is nowhere today in the mission field a definite standard for a college or for a university." This quotation emphasizes the fact that there is in India an educational standard which must be maintained, and this fact may well be the ground for confidence in regularly recognized missionary institutions in India. The college in Guntur is affiliated with the University of Madras, which is not, except for a very few professorships and lectureships recently established, a teaching university, but only an examining body. Of all the universities of India, it has the reputation of being the strictest in its examinations and the highest in its curricula requirements. It is indeed a source of great satisfaction to be able to feel that the Guntur College is not an unworthy representative of the colleges affiliated with this great university.

Owing to the very rigid requirements of the university, the work done by both faculty and students must be of the most thorough character. A close following of a single textbook would be absolutely fatal. Our students must sit for the same examinations as the students of the Government and other colleges; the questions for the examinations being set by examiners not connected with their own college. The Indian professors are all well qualified for their positions, all but one of the regular professors having taken post-graduate work in the subjects for which they are responsible. The subjects taught in the college are English, the Bible, mathemat-



MAIN COLLEGE BUILDING, GUNTUR,
With some of the boys just after dismissal from chapel.

ics, logic, ancient history, modern history, physics, chemistry, Sanskrit, Telugu, Urdu, and Tamil.

From an educational standpoint, the most urgent need in connection with the college is that it should cease to be a second-grade college—in other words, that it should give the full four years course instead of taking its students to the end of the sophomore year only. A second-grade college is really an anomaly, and it will be probably only a few years until the Government of India will give all colleges of the second-grade type the choice between becoming first-grade colleges or sinking to the level of high schools. It would be a cause for great regret if the Guntur College should be compelled to close its doors, for it holds a position of importance and influence not only in the mission but throughout the entire district in which it is located. However, it is not an easy matter to be recognized as a complete college. A liberal endowment sufficient for all the needs of a higher grade institution must be shown, while all the buildings necessary for administration and dormitory purposes must be provided. An adequate equipment of laboratories and libraries must also be assured. To meet all these requirements only $194,000 are needed. We believe that the Church will not fail to make this college what it ought to be and that it will do it in the near future in order that the college may be prepared to advance when the Government makes its demands.

I would not wish to leave you under the impression that we devote all of our attention to the college. The fact is that the largest proportion of our boys are in the high school. The photograph taken at the main building one morning after chapel will give you an idea of the large number of boys who attend the institution. The other photograph with Mrs. Strock in the midst of the boys shows some of the high school freshmen, about one-third of the class. Her section is a fair example of what we find throughout the entire school, there being in the class Christians, Mohammedans, Brahmins, low-caste Hindus, and out-castes. In the institution as a whole there were, during the school year 1916-17, 1,598 pupils. Of these, 262 were Christians, 185 were Mohammedans, and the rest were Hindus from all castes. By departments, there were 145 in the college, 367 in the high school, and 1,086 in the grades below the high school—an average of 123 to a class. Of the 1,598, about 900 attended the main institution, while the remaining 700 attended the branch schools located in four different sections of Guntur. These 1,598 boys were looked after by seventy-six professors and teachers.

I should like to tell you of the college Y. M. C. A., the literary societies, the student senate, the athletic association, and other student activities. I should like to describe the athletic activities and the cups which the college has won. The Lutheran college in Guntur is an institution in which every Luther Leaguer should be interested. May the young people of the Luther League remember the Guntur college in their prayers to the end that year by year there may go forth from it many strong young men well equipped by character and training for the great work of the evangelization of their native land—India!

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Lutheran Foreign Missions

Their Early Beginning

BY REV. L. B. WOLF, SECRETARY OF THE BOARD OF FOREIGN MISSIONS

THE Reformation of the sixteenth century called the Church to foreign missions as no other event in the history of the Church did, since Christ died on the cross. Luther himself has been regarded on the part of some as unsympathetic with the foreign missionary movement. DeWitt Mason, in his "Outlines of Missionary History," a Dutch Reformed writer, thinks that Luther failed to apprehend "the abiding missionary obligation of the Church." He thinks Luther taught that it rested on the Apostles alone and, as "the end of the world was at hand," did not bind him and his followers. It is sufficient to say that Luther expressed himself also very differently, as is shown from reliable authority. He ever reminded his hearers "of the distress of the heathen and Turks, urging them to pray in their behalf and to send missionaries to them." A correct interpretation of the Gospel, for which the Reformation stood, could not but involve the foreign missionary enterprise. Twenty-five years after the Diet at Augsburg, the first work was commenced by Primus Truber in the Slavic tongue among the Croats and Wends. St. Matthew's Gospel and other books were translated. In 1559 work was commenced among the Lapps in their own tongue, and in 1648 among the Finns. This accounts

for the fact that these two lands are so largely Protestant and Lutheran today.

In 1637 the Swedish Church began work on the banks of the Delaware. The first pastor was Rev. John Campanius. He learned the language of Delaware Indian and translated Luther's catechism in that dialect.

It should also be noted that the Danish Church in 1672 organized the first Foreign Missionary Association, under Ernst Von Wels. The purpose was to carry the Gospel into the colonial possessions of Denmark. Other laymen became interested. Von Wels himself became a missionary to Dutch Guiana, where he died. The philosopher Liebnitz, the merchant Michel Hawemann, other laymen such as Dannhauer, Scriver and Von Seckendorf—all became interested in the foreign mission movement in the great lands of China, India, Africa and the Mohammedan countries.

Mission College faculty in April, 1916, Guntur. Mrs. Strock, Rev. Strock, Dr. Uhl, and Rev. Rupley.

The so-called Danish Apostle, Jacob Worm, went out in connection with the Danish East India Company to India as early as 1620.

Peter Heilig and his associates in Lubeck became deeply interested in missionary work in Abyssinia and made translations of the New Testament in the Amaharic dialect. Thus, before 1705 the Reformation Church did not fail to appreciate the obligation which it had laid upon it by the "open Bible."

From 1705 to the beginning of the modern mission movement the Lutheran Church performed very signal service in the foreign field. Space does not permit us to go into details. In Denmark the Court Chaplain, Leutkens, a friend of Spener, brought the great cause to the notice of the King. Bartholomew Ziegenbalg was a student at Halle University, and here the first great missionary was discovered. With his friend, Plutschau, they began work on the southeast coast of India, *July 10, 1706.* It is not claiming too much *that this early mission should be regarded as the beginning of modern missions,* although too often missionary books of today are wont to fix that date almost a hundred years later, with the work of Carey, who went to India at the close of the eighteenth century.

Three years after the birth of Ziegenbalg (1686) there rose in Norway a pioneer in the foreign work, Hans Egede. He urged work to be commenced in Greenland, under the mistaken idea, it is true, that he would find Norwegians there. He has well earned the name "Greenland's Apostle." He and his sons founded a Christian Church among the aborigines of that ice-bound land, and for fifteen years he and his devoted wife continued their labors. After he retired the work continued, under his son, Paul, until at length Greenland became Christ's.

Thus we may say that the eighteenth century closed with the foreign missionary movement firmly established in the thought of the Church of Luther. At the close of this century, small though the beginnings were, foreign missions had at least a footing in the great non-Christian lands of the world.

Mrs. Strock with her section of the High School Freshmen, April, 1916. She taught them English and Bible.

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Take thou no thought for aught but truth and right,
Content, if such thy fate to die obscure;
Youth fails, and honors; fame may not endure;
And loftier souls seem weary of delight.
Keep innocence; be all a true man ought;
Let neither pleasure tempt nor pain appal;
Who hath this, he hath all things having naught;
Who hath it not, hath nothing having all.

—*Canon Farrar.*

—

Save and have.—Buy War Savings Stamps.

Luther Leaguer in the Army of Occupation

BY LIEUTENANT PAUL B. MATTICE AT WITTLICH.

LIEUTENANT PAUL B. MATTICE, a former statistical secretary of the Luther League of America, is with his regiment, the Fifty-first Pioneer Infantry, in Germany. Mr. Mattice has written to his home paper, the Middleburgh News, the following letter, which will be read with interest by the Luther Leaguers of New York State and of other States who have met Mr. Mattice at National Conventions of the Luther League:

"You probably know that our regiment, the Fifty-first Pioneer Infantry, was made a part of the newly organized Third Army, which is now the Army of Occupation. We all feel that General Pershing paid us a high compliment in our selection for this service, as only veteran troops with good records were considered. My experiences over here have been many and varied. B and D companies of our regiment were attached to the First Regiment Engineers of the First Division during the St. Mihiel drive. That was the first time we were under fire. My platoon was about 50 yards to the rear of the Twenty-sixth Infantry when they went over the top at 5 a. m., September 12. It was our job to fill up the holes in the road and fill in the trenches across the road and build bridges right behind the first wave, so that the ammunition carts and supplies of all kinds could go right up to the line. We were subjected to a heavy shell fire from the long range guns.

"When the attack started the Germans tried to use liquid fire, but for some reason it didn't work and none of it reached our lines. I saw Mt. Sec, the keystone of the German defenses on the St. Mihiel salient, pounded to pieces by our American artillery.

"That morning at 10 o'clock the assault was made by our infantry and 4,000 prisoners were taken practically without resistance. Mt. Sec was a wonderful network of caves and subterranean passages in which great quantities of war material of all kinds were stored, these all falling in our hands. Within twenty-four hours the entire salient had been straightened out, due, in the main, to our wonderful artillery preparation. It is claimed that the barrage laid down that a. m. from 1 to 5 o'clock was the most intense of any during the war. The infantry met only machine gun resistance and not very much of that.

"About October 20 we were ordered up into the second line and were frequently subjected to long distance shell fire from high explosive shells, and two or three times we were under fire of the machine guns from aeroplanes.

"At 3 o'clock on the morning of November 10 I received orders to go forward and build a bridge at Jonville. I loaded a big truck with men and tools and pushed forward in the inky darkness; it had been raining all night. Shortly after daylight I reached the vicinity of Woel, a short distance from Jonville and learned that the town was still in the hands of the Germans, our attack that morning having failed, due to the fact that the infantry advanced without the customary artillery preparation. Taking the advice of a captain of engineers, we took shelter in the ruins of a destroyed stone building and waited; meanwhile the stone and plaster was being clipped off the walls by the rifle and machine gun fire and the debris was falling down on us continually. We were in constant fear of a shelling, but that didn't materialize, due no doubt to the close proximity of a German cemetery.

"Late that afternoon, Captain Thorne and Lieutenant Meaney came up with the balance of B Company and we all crawled into cellars and bomb proofs for the night. We also kept under cover the next forenoon until 11 o'clock, when the hostilities ceased and the Germans came out of their trenches and threw over all kinds of souvenirs. Every one was happy the war was over, but it did seem like Sunday in the States for several days, there being no artillery fire or the hum of hostile aeroplanes and lights suddenly appeared on the autos and trucks and in the houses.

"At that time we were north of Vigneulles, at which point the *Stars and Stripes*, the official A. E. F. newspaper, says, the most intense fighting of the last few days of the war occurred. Fresnes is only a short distance away and that town was frequently mentioned in the dispatches. Hatton-Chattel was a short distance to the rear on a high promontory. It was here that General Pershing and his staff went every day for their observations, as this point afforded the best view of the German lines of anywhere along the American front.

"The fighting at this point was but preliminary to the attack on Metz, which would have taken place in a day or two if the war had lasted. Metz and its famous de-

fenses would have been crushed like an eggshell, for never had there been such an artillery concentration as before Metz. It had been going on for months.

"On November 17 we began our march across northern France toward the Rhine. Our route is something over 200 miles down the Moselle River to Coblentz. There has never been anything like it in all history. Cæsar's invasion of Gaul and Sherman's march to the sea pale in comparison with the advance of the Third American Army into Germany. Aeroplanes are in the air above us, artillery moves over the best roads, the infantry and tanks over the second class roads. Railheads with all kinds of supplies are established on the railroads a few miles in the rear of the troops. Food, clothing and supplies, with the exception of wide-soled marching shoes, are as plentiful as one could wish. We crossed from France into German Lorraine November 21 and two days later entered the little duchy of Luxembourg. On December 1 we left Luxembourg and crossed the Moselle into Germany at Greveumacher with bands playing and colors flying. Thousands of people stood silently on the hillsides watching the troops pass over the bridge into the Kingdom of Prussia.

"Not an incident marred the day, in fact, we were joyfully welcomed by the German people, who were delighted that the Americans and not the English or French are to occupy this sector.

"The Moselle is a very beautiful river valley, the soil being exceedingly fertile, and well tilled farms in the very highest state of cultivation are seen everywhere. Often the steep hillsides are terraced and vineyards run from the river to the very top of the hills. These terraced hillsides are well cared for and show how valuable a little ground over here is. Occasionally a rocky cliff borders the river; almost every yard the scene changes, for if you look at the map you will note the Moselle is a very crooked river.

"The German people have everywhere been very friendly. German soldiers who have been discharged will give us nearly everything they have for souvenirs. The fine buildings, clean streets, attractive stores, well dressed crowds on the streets and comfortable homes make us think of home very often.

"Germany was pracaically without fats and meats; of vegetables, she had great abundance. Conditions have improved wonderfully since hostilities ceased. Kaiserism is being denounced by nearly all the German people; it's only the men who had good jobs in the government who are sad and dejected. If there is no change in the attitude of the German people, the American soldier is coming home with little bitterness toward them. These Rhineland provinces feel that they had to pay more than their share of the expense of the Kaiser's government and look forward hopefully to the establishment of a republic.

"We are now 45 miles from Coblentz, our objective. Coblentz is at the junction of the Rhine and Moselle. I am anxious to see the world famous Rhine, for it will be beautiful indeed if its scenery excels that of the Moselle.

"I spent one night in the city of Tries (Treves), which has a population of some 75,000. I shall always remember this town, for I got my first real bath in two months here. I haven't seen a newspaper for over a month.

"Many of the German people are asking and wondering if the United States will be friendly toward them as before the war. They can't understand how the American officers can be on such intimate terms with the enlisted men. It's all so different from the discipline in the German army that it rather phases them.

"This afternoon our band gave a concert in the principal square of the city and it was hard to believe that a month ago these people were enemies when you saw them in friendly intercourse, and all enjoying the music together. I am quartered in the home of a very fine family and have a good room all to myself. The city of Wittlich has a population of 8,000. Our company is occupying the high school building as barracks.

"It may be of interest to you that this day Colonel Deming has forwarded my recommendation for captaincy in the regular army."

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Truth is eternal, but her effluence,
With endless change, is fitted to the hour;
Her mirror is turned forward, to reflect
The promise of the future, not the past.
He who would win the name of the truly great
Must understand his own age and the next.
—*James Russell Lowell.*

—

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in.—*Abraham Lincoln.*

—

Gain may be temporary and uncertain; but expense is constant and certain.—Buy War Savings Stamps.

The Burning of Hannastown

BY L. W. RUPP

HANNASTOWN, the county seat of Westmoreland County, Pa., was destroyed by Indians on Saturday, July 18, 1782. The affair was the most serious disaster of the Revolutionary War west of the Alleghenies, and had important bearing upon all subsequent history of the Middle West.

Hannastown was a little more than three miles northeast of Greensburg, a little village of thirty log houses clustered around a tavern, a jail and the court house, which was the seat of the law for practically the whole Western frontier.

In the summer of 1782 the Tory leaders of western New York, especially the Johnsons and Butlers, designed an attack upon the Continental armies from the rear, first descending the Allegheny and destroying Fort Pitt. Three hundred British and Canadians, with five hundred Indians and twelve pieces of artillery, advanced to Lake Chautauqua, but, upon discouraging reports of spies, returned to Niagara, with the exception of the Indians, who struck south for scalps and plunder. One hundred of these, Senecas, under Guyasuta, with sixty Canadians, made their way down the Allegheny to a point above Kittanning, and marched overland to the settlements.

The Westmoreland settlements were made up largely of Pennsylvania Germans, many of them Lutheran by faith, who were beginning to plant themselves upon the new frontier and to develop a true Christian community. Among them were such names as Michael Huffnagle, Mathew Jack, Miller, Kuhns, Klingensmith, and many more of unmistakable origin. Upon these good people the persecution descended.

At Hannastown the horses were driven into the woods, a hundred cattle killed, and the homes plundered and burned. Within the little stockade fort at one end of the town twenty men with seventeen guns withstood the attack. The enlistments in the famed Revolutionary Eighth Pennsylvania, the death of many men from the settlement in the tragic fate of Colonel Lochry and his party on the lower Ohio, and all the exigencies of border war had left only this small and poorly armed band of men at home. With but nine rifles actually fit for firing, these men took turns at the loop holes and fought with such certain marksmanship that not only were the besiegers unable to batter down the gates, but were required to withdraw with loss.

But one person in the stockade was wounded, Margaret Shaw, aged sixteen, who, to save a toddling child, exposed herself before a large hole in one of the gates and received a bullet in the breast, from which she died two weeks after. She is buried a little distance north of Mount Pleasant, and her memory is green in Westmoreland County.

It was at night that the Indians burned the town, dancing and whooping in the glare of the flames, and feasting and reveling in plain distance of the watchful stockade. But the next day the enemy withdrew.

The great loss lay in the terrible destruction throughout all western Pennsylvania. The country was opened to Indian raids, and settlements were so wiped out of existence that none were left to recite the horror of the bloodiest Indian warfare ever waged on the American continent. These pioneer Lutheran people paid a fearful price to build the prosperity of Pittsburgh and the surrounding country. One of the minor jobs of the Hannastown raiders will serve as the example of these countless horrors which history has not page-room to record. On July 12 a wedding took place at the home of Andrew Cruikshank, whose wife's first husband, Samuel Miller, a captain in the Eighth Pennsylvania, had been killed by Indians four years before. Many persons gathered on the 13th for the wedding celebration. Upon this gay party the Indians swooped down. Probably a dozen managed to escape into the grain fields and forest thickets, but several were shot in the attack, fifteen taken prisoners, including women and children, ten of whom were murdered later in the day, the houses plundered and burned. In fact, tradition speaks of another wedding party, at Klingensmith's, from which none escaped.

Luther Leaguers in Pennsylvania do well to remember that they inherit the rich fruit of bloody sacrifice, and that their privileges are the building upon foundations laid by the martyrs of the border warfare when our Lutheran forefathers wrote in blood that western Pennsylvania should become great and a worthy territory in which their children should be able faithfully to serve God and their Saviour.

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He that murders a pound destroys all that it might have produced, even scores of pounds.—Buy War Savings Stamps.

Machinery of the Local Luther League

BY HARRY HODGES,
General Secretary, Luther League of America.

ORGANIZATION.

ORGANIZATION is not an end in itself, but a means to an end.

Do not overorganize.

Organization is a focusing of facts and forces of individual effort; a unity of effort; a distribution of labor.

Why organize? To promote efficiency and secure the best results.

Why organize the young people? For the sake of the young people themselves.

To keep the confirmed young people loyal and true to their confirmation vows through friendship and association.

To foster the spirit of loyalty and stimulate increased Christian activity in the Church.

To develop the latent talent in our Church and provide a trained laity qualified for service.

For the strengthening of our Church.

For the infusion of new life, modern methods and progress in the Church.

The requisites of a good organization are:

A knowledge of and a zeal for the society's object.

Intelligent leaders (officers and committees).

Methods that win.

The proper tools (members, meetings, topics, work).

How can we best develop leaders?

By seeking out those who are capable of development, remembering that not all are born leaders, and must be developed.

By instilling a knowledge of the duties of the office into the Leaguer before electing him to the office.

Start the Leaguer in a minor office and elevate him gradually.

By letting them lead.

By not permitting a few to usurp the place of leadership but giving all a chance.

What can the members do toward making a good organization?

Furnish steam.

Be prompt in attendance.

Take part in meeting.

Cooperate in all activities.

How can the interest of old members be maintained and increased?

Meetings begun on time.

By having loyal leaders.

By having every one busy.

By having a well planned program.

By being punctual in all things.

By having a definite object and keeping it in view.

By giving each member a definite work. Interest is the thing which holds young people together.

How can old members be held as they drop out?

Find out their excuse and remedy it.

Point out to them their responsibility.

Make the meetings so interesting that they will not want to drop out.

What can be done toward securing good attendance?

Personal work on the part of all the members.

Have interesting meetings.

Have a social atmosphere.

Why should a local League affiliate with the higher bodies? (District, State and National Leagues.)

To widen horizon.

To increase knowledge.

To deepen convictions.

To heighten aspirations.

To enlarge sympathies.

To enrich spiritual life.

To fit for greater efficiency.

To be connected with others in the same line of work.

To be a partaker in the strength of unity.

Why should a local League send delegates to conventions?

To give them a vision.

To give them an inspiration.

To give them a sympathy for the larger field of service.

To have them bring back an inspiration and inspire others.

What are the advantages of conventions?

Discussion: Inspiration: Education: Cooperation: Enthusiasm: Spiritual: Vision: Acquaintance with others in the same line of work.

In what way can we realize the larger possibilities of our work?

By having the pastor and the League in close sympathy with each other.

By educating the Leaguers to know their Church and its work.

In what way can we best develop our resources?

By knowing the resources and seeking to strengthen them.

By development along personal lines.

If a rural League be a community center: provide a circulating library: look after the removals.

Standard of efficiency for local Leagues:

An average attendance at meetings of at least one-half the enrollment.

Punctual attendance.

Have at least the following officers present: President, vice-president, secretary, treasurer.

Have at least the following committees present: Devotional, membership, social.

Meetings begun on time.

Leaders present and prepared.

At least once per quarter each active member take part in meeting.

Daily reading of the Bible by all the members.

Two last suggestions for a good organization.

Have good rules of government and observe them.

Train your successors.

OFFICERS.

The President (his requisites).

Executive ability.

The power to organize and ability to see latent powers in others and put it to work.

On the watch for available persons and tactful in their development.

A proper perspective. (Vision, faith, sense of need.)

A sense of proportion. (So organizing the work that no line of activity is over or under emphasized.)

Knowing how. (Co-operation and co-ordination in work of committees.)

Remembering that it is better to appoint three different persons on three committees than to appoint one person on three different committees.

Eager to accomplish results.

Systematic in planning. (Not planning more than he can prudently undertake.)

Tactfully encourage the timid and repress the tiresome.

Have a good temper, large patience, sunny and optimistic outlook.

The Vice-President (his requisites).

More than a figurehead.

Ability to impart power.

Stimulate the committee chairmen.

Inspire each chairman to have his particular committee contribute its best service.

Have committees' services properly recognized.

Develop a unity of purpose in the meetings of the Executive Committee.

The Recording Secretary (his requisites).

Faithfulness and integrity.

Know the officers—to reflect their judgment.

Know the committees—to see that reports are made of work performed.

Know the members—to be able to call each by name.

Know the value of records—to keep accurate minutes and safely file reports.

Have a genius for plodding, detail, exactness, promptness, alertness, accuracy, common sense.

The Corresponding Secretary (his requisites).

Keeping in personal touch with the field at large.

In sympathy with all the activities of the Church.

An enthusiast for the cause.

A firm believer in the possibilities of the cause.

Knowing that the non-answering of letters is both discourteous and unchristian.

The Treasurer (his requisites).

Ability as an accountant.

Keeping in touch with the activities of the Church where money is needed.

Keeping in touch with the higher League bodies (District, State and National).

Familiar with the needs at home.

In sympathy with the ability of each member to give.

COMMITTEES.

The membership should be appointive rather than elective.

The president should be a member ex-officio of all committees.

All committees should work in harmony and co-operation with each other.

Reports of work done should be made in writing by the chairman to the League.

Committees are for work.

The members should have a capacity for and directing work.

The members should have a fidelity to all the duties assigned which includes the attendance upon meetings, and have a familiarity with the fundamental principles of the League and its methods of work.

There are three requisites for successful committee work, viz.: The right kind of persons; the right kinds of material; the right kind of methods.

EXECUTIVE COMMITTEE.

This committee should do the planning for the League.

Relieve the meeting of as much business as possible.

Place in the hands of the officers and committee chairmen all the literature which pertains to their respective work.

It should be loyal to the pastor; support the president; stimulate the other committees; co-operate with the higher bodies and other organizations in the congregation.

The executive committee should consist of the pastor, officers and committee chairmen.

DEVOTIONAL COMMITTEE.

This committee should be composed of persons of personal devotion.

It should have charge of and advertise the weekly devotional meeting.

It should select the leaders and substitutes. Some member of the committee should be prepared each week to act as a substitute should the leader be unable to serve.

It should provide the special music and see that it is appropriate to the topic.

It should provide a program of home Bible study and devotions for the League members.

MEMBERSHIP COMMITTEE.

This committee should invite strangers to the meetings, welcome new comers, call at their homes, encourage the young, urge the inactive, seek new members, look up absentees, visit the members in their homes, send flowers to the sick, be constant attendants at the church services.

MISSIONARY COMMITTEE.

This committee has charge of the meetings which are of a missionary character. (These occur in the topic scheme once per month.)

It should disseminate missionary literature, provide for mission study classes and missionary offerings, and some phase of mission work in which the League may engage.

SOCIAL COMMITTEE.

The object of this committee is the promotion of friendliness among the members.

It should provide for all the socials and entertainments, a reception shortly after Easter for the newly confirmed and the inter-visitation of the various Leagues of the city.

MEETINGS.

DEVOTIONAL.

The object of the devotional meeting is to increase knowledge and consecration.

There are three essentials to a successful devotional meeting, viz.: A live leader; preparation; execution.

By all means avoid a mechanical meeting.

Topics are not for sermonizing but for discussion.

Have three persons appointed for each meeting as follows: Essayist, speaker, discussionist.

Have members enter discussion and speak promptly, briefly and to the point.

Remember that it is a devotional meeting and have an impressive closing.

BUSINESS.

In the business meeting let all things be done decently and in order.

Have parliamentary procedure.

Observe the constitutional requirements.

Have intelligent officers.

In debate insist on members speaking to the point.

Insist on public rather than private discussion over the chair backs of question at issue.

The following three things must be stressed to have a successful business meeting: The motion of the meeting; the members in the meeting; the subject matter of the meeting.

SOCIAL.

The object of the social meeting is to promote friendship and sociability.

Have features in which all can participate.

Dress suited to the occasion. (A church social is not a drawing room function.)

Refreshments which are not extravagant. (The social committee should name a simple refreshment at the beginning of the year and no one permitted to deviate from the rule.)

Have good musical and literary numbers on the program.

Afford an opportunity for social intercourse.

Loyalty to the Luther League

BY MRS. MINNIE L. BOEDECKER.

WHEN I am asked, "What is the first requisite of a successful Luther League?" I always say "Loyalty"—loyalty as an individual, loyalty as a whole. For surely if we are lacking in loyalty we cannot succeed in the work of the Luther League, nor in the work of the Church.

Invariably we hear the expression "The faithful few." Why should this be the case? Why should we not be able to say "the faithful many"? Because, alas, there are too few who think enough of the Word of God to remain faithful. Out of my own confirmation class of twenty boys and girls, two responded to a roll call taken at an anniversary celebration of the church some ten years later. Where were the other eighteen? True enough, a few of them had moved away from the neighborhood, some had moved to distant cities perhaps, but in the majority of cases they had just drifted away from the Church.

It is the business of the Luther League to look after these young people and to keep them loyal to the Church. Thanks to our junior and intermediate societies we do not have to wait until they are con-

firmed to ask them to join the Luther League, but we should get them before they are confirmed, and by our own loyalty and faithful work keep them afterward.

In the army or in civil life loyalty is the one thing that counts. It is the man who is most loyal to his Government who rises to the top of the ranks, the loyal soldier is the hero—he who sticks to the guns to the last or who upholds the flag amid shot and shell. If this spirit is shown in the army, why not in the Luther League work? The young man who can hold up the flag of his country in time of danger should be just as willing to uphold the flag of Christ in times of peace. God grant that when this horrible war is over more men and boys will be willing to carry the banner of Christ.

I believe nothing so beautifully expresses the spirit of true loyalty as these few words taken from Tennyson's immortal poem, "The Charge of the Light Brigade":

> "Theirs not to make reply,
> Theirs not to reason why—
> Theirs but to do and die."

The charge of this certain brigade is an incident in the Crimean War, during a battle taking place at Balaklava. Due to a bungled order, the 600 rode for a mile and a half under heavy fire, but only eighteen of them remained to tell about it. In our present war, we heard from Sergeant Morton, who spoke at our Luther League banquet and who has seen four years of service in the British Army, tell of a certain battery consisting of 250 men who engaged in a fight with several times their number of Germans, and the entire battery with the exception of three men was wiped out. Such loyalty! Could we but find its equal in the Luther League! If we could but take up the armor of Christ in the same spirit!

In Luke 16, v. 10, we read: "He that is faithful in that which is least, is faithful also in much." And right here I want to say a word for the faithful silent member. In all Leagues we have a few who are quiet and unassuming, who come to the meetings, and while they do not have much to say, yet by their very presence—and these members are the ones that are always present, rain or shine—they are an influence for good, and others by following their example soon become just as loyal.

Sometimes the loyalty of the members depends upon the loyalty of the officers. Let us start with the president: In electing your president always be sure to pick out the young man or woman who has proven that he or she is loyal. Never elect any one for any other reason. Incidents have come to my attention where presidents have been elected merely because they happened to be popular with a certain set of the Leaguers; in other instances presidents were chosen for various and sundry reasons. These presidents are the ones who become inactive, do not attend meetings, do not answer correspondence and take no interest in the district or State work. But when a president is elected on the one qualification, his unswerving loyalty, you can be sure that he will serve you well and will make you an excellent officer.

This same applies to your secretary, treasurer and other officers.

The individual members who do not hold office can show their loyalty by co-operating with the officers, by fulfilling any duty assigned to them, by being on committees when asked to do so, and of course by being present at all League meetings.

One good loyal Luther Leaguer is worth five indifferent members. I would rather be president of a League having 15 good members than 75 of the other kind.

So let us then "be up and doing," let us, if we are officers, decide to do more efficient work during the coming year, let us try harder than ever to get new members into the League and to keep them. If we are not officers let us be faithful to our officers and help them in every way we can, and we will soon build up a League to be proud of.

From a personal standpoint I might say that by being a loyal Luther Leaguer I have gained more good, true friends than I have through any other source.

A good reason for loyalty in all walks of life seems to be given in the following beautiful poem:

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the serenity of solitude.—*Ralph Waldo Emerson.*

Power can do by gentleness that which violence fails to accomplish; and calmness best enforces the imperial mandate.—*Claudinus.*

Jenny Lind Before the Queen

JENNY LIND was the celebrated singer popularly known as the "Swedish Nightingale." She was born of humble parentage in Stockholm in 1820. An actress first noted her wonderful voice. Through the influence of the actress, at the age of nine, she was admitted to the Stockholm Conservatory of Music, where she became the pupil of Croelius and Berg. Through the school of singing attached to the Court Theatre she was able to make her debut in 1838 and scored an instantaneous success. In 1845 she made an extensive tour through Continental Europe, during which she met with unequaled success and firmly established her reputation. Her first appearance in England was in 1847.

Jenny Lind was one of the sweetest singers of Sweden. At one time she sang before royalty in the palace at London by command of the Queen.

This little incident in this connection is most interesting and well worth recalling. Grisi, the Italian singer, on this occasion first met the Swedish singer. The incident illustrates the power some hearts possess, either for scorn or for comfort.

Haughty, with her brilliant triumphs, Grisi reflected in her face her contempt for the gentle Swedish girl beside her. The proud, haughty Italian chilled the heart of the Swedish nightingale. She had not learned the profound secret underlying the strength of character in the greatest of the prophets, who said: "He must increase, but I must decrease."

The trembling young Swedish singer took her place before the royal audience. In fear she shrank before the scorn of Grisi, who should have given her courage. The accompanist struck the opening chords. In breathless expectation all waited for Jenny Lind to begin singing. Suddenly, to the surprise of all, she turned to the accompanist and requested him to rise. She laid aside the music which she was to sing; she seated herself with downcast gaze at the instrument. She swept its keys with the sweetest gentlest touch. Almost immediately she breathed forth in song a simple prayer of her childhood.

The Hearer of the song prayer of the vocal petitioner was greater than even Queen Victoria. The agony of the hour made Jenny Lind's petition musically vocal with plaintive pleadings. She lifted her face toward heights where prayer was wont to be heard. The silence, except for her voice, seemed almost unearthly. With controlling notes, never had strains like these been heard before in the royal hall. She looked neither upon Grisi, nor upon Queen Victoria, nor upon the royal family. She was possessed by the song of her childhood. As she sang she was only a simple girl of Sweden, amid the royal pomp and splendor of England's magnificent court.

Not once did Grisi, the Italian singer, take her gaze from the young girl—no, not even to catch the absorbing fascination expressed by Queen Victoria. Like jewels the tears stood upon the eyelashes of the Italian. The flush on her cheeks had melted into a radiant beauty, her breath came quick and was choked back by inarticulate sobs.

When Jenny Lind ceased her song prayer no royal applause broke the silence. With an impulsiveness like her nature, with her eyelashes suffused with weeping, with forgetfulness of courtly etiquette, the once scornful, haughty, cold Grisi hastened forward and drew her beautiful rival within her embrace, kissing the upturned lips. In place of scorn, now there was admiration; in place of pride, gentleness reigned. The heart that could scorn and hate showed that it could comfort and love.

Possibly no other stage artist has been as popular throughout the world for her personal qualities as Jenny Lind. She was widely known for her generosity. She possessed a soprano voice, bright, brilliant, thrilling and sympathetic, and her principal accomplishment was her unrivalled mastery of coloratura.

—♣—

BEN FRANKLIN'S THRIFTOGRAMS

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The way to wealth is as short as the way to market.—Buy War Savings Stamps.

If you would be wealthy, think of saving as well as getting.—Buy War Savings Stamps.

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Miesler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

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Editorial

LET THE CHURCH SPEAK

The Church is founded upon a sure foundation. Wiseacres with patent nostrums for its improvement should turn for its reform to the "impregnable rock" of sacred Scripture. Theories of all sorts are in the air. Nothwithstanding the din, there is a still, small voice heard above the clamor. It is time for the Church to call a halt, and take stock of itself. Auxiliaries that have grown because of their attachment to the Church, that have derived their life-blood from the Church and have grown strong and prospered because, like the mistletoe that thrives upon the oak and was an object of superstitious regard among the Druids, have interwoven and twined their tendrils about the trunk and branches of the Church, but are not the Church, should be considered and their just, proper and rightful place in relation to the Church itself, defined and clearly set with metes and bounds. The Luther League is not the Church. The Missionary Society is not the Church. The Y. M. C. A. and the Y. W. C. A. are not the Church. The Brotherhood is not the Church. The Church is a clearly defined institution. To it are entrusted divine things never given to any auxiliary. When any one of these or kindred organizations, however commendable its objects, gets beyond the bounds legitimately establishing its aim and purpose in relation to the Church and undertakes to indicate to the Church the way in which the Church of Christ should go, a time has come when the Church should call a halt, and pause should be had to ask plain, serious and pertinent questions to determine without any equivocation the meaning in these movements. It is a time to ask on the part of the Church, as the divinely appointed institution for the preaching of the Gospel of Christ, what are the just, true and right relations of these various agencies to the Church. We are told what the Church should or should not do in these and coming days. Each has its own cure, and the racket goes on in increasing volume. What the Church should or should not do is to be found in what God's Word declares, and not in some uninspired utterance of even the wisest man of today. The Church must not mistake some human voice with a panacea for every ill, for the voice of the Master whose doctrine and life have given, under the inspiration and guidance of the Holy Spirit, power to the Church. The Church owes it to herself and to her Lord to speak in unmistakable tones, in a clear voice, in answer to the medley of sounds that are rising here and there about the new task and the new methods and the new teachings and the new practices and the new life of the Christian Church. It is the business of the Church of Christ to witness. Now let her witness, and the voices of the auxiliaries respectfully wait in silence until the Church has spoken.

WORK OF THE LOCAL LEAGUE

The question naturally arises, "What work can the local League do?" In a general way, the answer is, "All kinds of Church work." In making this answer it should be remembered that all organizations of the congregation are nothing more than a part of the congregation at work. No organization connected with the Lutheran Church should be independent of the Church. All should be under the direction of the constituted authorities, under the supervision of the pastor and the council of the Church. There is one thing a local society can do. It can stop the leaks. This lays a responsibility upon each member of the society. This presents a great opportunity. The Church and its auxiliary, the League, can not afford to be supine in caring for the confirmed young people. The League was to be an agency to keep the confirmed young people loyal and true to their confirmation vows. The League will

gain nothing by omitting this primary purpose of its organization. Another thing the League can do as a local organization and in the wider spheres of its organization is to concentrate. It is an unwise policy to spread the League's efforts out too thin, over too many branches of work. Discrimination and concentration give the best results. Determine with discrimination the line of work, and upon this work concentrate your energy. Consider your opportunities, the local conditions, the particular class of young people to be reached, the possible lines of work; and then all things considered, select several which seem to promise the best opportunity for promoting the welfare of the congregation and extending the League's usefulness. Concentrate on these the League's prayers and work. If discrimination has been used in the selection of definite fields of work, if concentration is made the program in executing the work selected, success will follow.

WE MUST HONOR THE CHURCH

The piety, intelligence, work and history of the Lutheran Church places her first among Protestant denominations. None of her children need be ashamed of their spiritual mother. By heartily accepting her doctrines, and showing the restless religious world about us our satisfaction with our historic landmarks we honor our Church. But we honor her most by adoring these doctrines with a holy life. "To this may our Heavenly Father help us."

PUBLISHER'S STATEMENT

The recent lateness of the LUTHER LEAGUE REVIEW and the Luther League Topics was not due to any neglect or fault of the editor of these publications but was entirely on account of conditions in the publication office which were unavoidable. The publisher, who is willing to assume all responsibility, makes this statement because of numerous complaints that have been sent to the editor. With the combining of the February and March issues of the REVIEW and the publication of all topics to date we hope our readers will accept this apology and the assurance that as far as lies in our power the publications will appear in good time in the future. The only obstacle that appears in the way of prompt delivery is the unfortunate condition of the mails which, due to inadequate help in the Post Office Department, has delayed publication matter considerably for several months. This, we hope, will also be remedied in the near future.

E. F. EILERT.

A LENTEN PRAYER

BY REV. F. H. KNUBEL, D.D.

Lamb of God, Thou didst die that I might live. Teach me then the secret of Thy death; so shall I know the secret of my life. Show, in Thy cross, Thine age-long love for me, a sinner; show every accusation against me as nailed to Thy cross; show Thy blood, a river of peace attending my soul. Weak and weary of the world's gifts, tell me, in Thine own wonderful obedience, the strength and joy of loving my God's perfect will. Let me lean my little cross, so small, against Thine infinite woe. By the glory that followed Thy passion, give me a faith that sees the reality behind appearances. In that glory, show me myself, saved to serve Thee alone.

Thou dost love Thy Church, which is Thy fulness. Give me to love it. Hallow it in these days by the Word of Thy cross. Make it a faithful steward of the mysteries of God. Unite all Thy people into one will, Thy will. Where Thy cross goes before, inspire our hearts in uttermost self-sacrifice to say, "Lord Jesus, lead on."

O Lamb of God, just as I am, I come. Make me just as Thou art. Amen.

RECOGNITION OF THE LEAGUE

In a recent number of the *Lutheran Survey* Rev. R. H. Gerberding has this to say about the Luther League. We are passing it on to our readers for their encouragement:

"But there is a problem which immediately confronts us when we turn from the catechetical class. What of the many who drop away after confirmation? How can we make good Lutherans out of the young? Usually the fault is in hasty and faulty catechization. The emphasis is too often placed upon intellectual or even merely memorized knowledge rather than upon conviction of sin and acceptance of Grace. But we are not here to teach catechetics. There are many who despite good and thorough catechization never become good and loyal Lutherans. For these the Taught Word through continuation classes is often effective. This should come more and more into use. The Luther League, however, meets the situation acceptably in most of our churches, and our ministry cannot do better than to foster this wonderful power for good that has a glorious record for developing Lutheran consciousness."

Beware of small expenses; a small leak will sink a great ship.—Buy War Savings Stamps.

Waste neither time nor money, but make use of both.—Buy War Savings Stamps.

General Secretary's Letter

DEAR FRIENDS: When the merger of the General Council, General Synod and the United Synod in the South was consummated in New York City last November, we said that the Lutheran Church in America had taken a great stride forward. Since that time it has taken a tremendous leap forward in the formation of the Lutheran Council which is composed of representatives of every Lutheran body in America save one. There now exists a body which can speak for the American Lutheran Church. It maintains a secretary at the National Capital, who keeps his finger on the pulse of the nation's life and keeps our Church in touch with the nation and in its true position before the land. This council has taken over the Lutheran Bureau which will be the advertising center and clearing house of the American Lutheran Church.

What interests your secretary very greatly is the possibility that when the Luther League of America becomes the official Young Peoples' Organization of the United Church, there can be formed a federation of all the Lutheran Young Peoples' Societies represented in the Council. This can only be accomplished, however, by the Luther League of America becoming the official organization of the United Church for otherwise it would not have the same standing with the other young peoples' organizations which have that relationship to their respective synodical bodies.

The Committee on Young Peoples' Associations of the United Church met in Philadelphia some weeks ago. E. Augustus Miller, Esq., was elected chairman, and the writer secretary. Resolutions were adopted which will be submitted to the Executive Committee of the Luther League of America at its next meeting, which if adopted by the committee will mean much for the League and the United Church.

Since my last letter, several state convention dates have been fixed as follows: Kansas, May 7 to 9; Ohio, June 25 and 26; Wisconsin, August 5 to 7; Pennsylvania, August 26 to 28. How about the rest of you?

In arranging your programs be sure to arrange for conferences as follows: District Officers, Pastors, Senior Workers, Intermediate Workers, Junior Workers. If possible these should be held at different periods as many local societies are represented by but one delegate who is expected to bring back everything from the convention but unfortunately cannot divide himself or herself into parts in order to attend simultaneous conferences. Be sure to make provision for stressing the challenge of the times to the Lutheran Church and the great opportunity of the League today. For the Lutheran Church there has dawned "Der Tag." Let us take advantage of it.

Never did your secretary lament the lack of funds in our treasury as he does today. This would be the psychological moment to flood the Church with that literature which we do not have. This year, above all others, it ought to be possible for the General Secretary to visit every state convention and have a conference with its executive committee. It looks rather dubious, however, for the treasurer has received but $18 since the Buffalo convention. Yes, there are two secretaries who are *supposed* to receive salaries which you voted to them! *Mr. State Treasurer, do you have any money in your treasury which belongs in the treasury of the Luther League of America? Will you not make your remittances monthly as every good business concern does? Will you not help the national treasurer put into effect his new financial scheme?*

As you read these lines we will have entered upon the time hallowed season of Lent. Our Church does well to call us aside as it were, to a nearer approach to God during the penitential season we call Lent. It is a season set apart for the special discipline of the children of the Church, for the awakening of the careless, and for the deeper thoughtfulness and inner searching of her true members. The customs of observing Lent prevailed in the Christian Church since the age of the Apostles. What is your Lenten program? How do you purpose spending the sacred season? It has always been considered a time of more than ordinary strictness and devotion. It is a time for acts of self denial and love. Let us try to make this season a reality and not look upon it in a formal way as an ordinance of the Church, which comes before us in a dry and lifeless form, when public opinion makes a sort of compromise with the world, and for the sake of rest after a season of social gaiety suspends some of its wilder enjoyments for a few weeks. This is not observing Lent. This season should be a real time of reckoning with God and of forwarding the work of our own salvation. Let us go to Christ with a penitent heart. He will receive us. "A broken and a contrite heart Thou wilt not despise." Lent is a time for prayer. The Church has special hours of service and devotion. Do you

(*Continued on page* 23.)

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Church of the Atonement, of which Dr. F. H. Knubel, the President of the United Lutheran Church in America, is the pastor on leave of absence, has called Rev. Chalmers E. Frontz as pastor in charge. Rev. Mr. Frontz is a graduate of Wittenberg College and Hamma Divinity School. He has been pastor at Tiffin, Ohio. For one and a half years he has been camp pastor at Camp Sherman, Chillicothe, in Ohio, Camp Merritt, and for the past two months was in charge of the debarkation piers at Hoboken for the National Lutheran Commission.

—Sister Regina M. Bowe, the deaconess of Christ Church, Rev. G. W. Wenner, D. D., pastor, died peacefully on February 26. She was baptized and confirmed in St. John's Church, New York City, under the pastorate of Rev. Dr. A. C. Wedekind. She entered the Baltimore Motherhouse in 1898, and was consecrated in 1901. After a year or more of service in kindergarten work, she was sent to Christ Church, and continued there until 1917, when illness compelled her to cease.

Services were held in the Church of the Atonement, New York City, which was at the door of her home. Many deaconesses and pastors were in attendance. Rev. Drs. Hay (of the Motherhouse), Wenner (of Christ Church), Oberlander (of St. John's Church), and Knubel (of Atonement Church) participated in the service. On Sunday, March 1, a largely attended and beautiful memorial service was held in Christ Church.

—A leaflet, "The Lutheran Church Not a Foreign Church," by Dr. Schmauk, has been reprinted and the Executive Committee on the New York Committee on Arrangements which entertained the United Lutheran Church have this for free distribution. The leaflet can be obtained free of charge by writing to the office, 3 West Twenty-fifth street, New York City.

PHILADELPHIA

—Dr. Chas. L. Fry, of Philadelphia, has received a cablegram from Rev. Efraim Ceder, of Buenos Aires, announcing the distressing news of the sudden death of Mrs. Ceder, on Sunday, February 9. This blow is a crushing bereavement to Pastor Ceder, who for more than two years past has been doing heroic pioneer work in establishing the Lutheran Church in the Argentine Republic, under Pan-Lutheran auspices. At this early stage of its development he is confronted by many exceptional hindrances and obstacles, due to the war: hence he will sadly miss the encouragement and sympathy of his devoted wife, who had entered upon the task with the same enthusiasm as himself.

CHICAGO

—At a joint meeting of the finance committee and the publication board of the German Iowa Synod, it was resolved to authorize the publication board to secure a proper building site at Chicago and proceed with the erection of a building as soon as possible.

WASHINGTON

—Luther Place Memorial Church, Rev. Dr. G. M. Diffenderfer, pastor-elect, has decided to buy a parsonage to cost about $15,000. A canvass for the purpose of raising $15,000 was made between February 24 and March 3, of which amount $7,000 will be for debt on the church and $8,000 for first payment on the parsonage.

MISCELLANEOUS

—The chaplain of the United States S. S. George Washington, which carried the President to France, is Rev. P. F. Bloomhardt, Ph. D., who is a member of our Maryland Synod. He is the regular chaplain on this ship and, although a junior chaplain, the honor of serving at this time was accorded to him and is quite a distinction.

—The annual meeting of St. John's Church, Knoxville, Rev. W. C. Davis, pastor, shows the work in good condition. There was a net increase of twelve in membership. The year shows an unusually good record financially. The property is listed at $105,000 and the debt is being gradually reduced, being now only $2,500. The income from all sources for the year was $5,835. $2,400 of this amount was for benevolences.

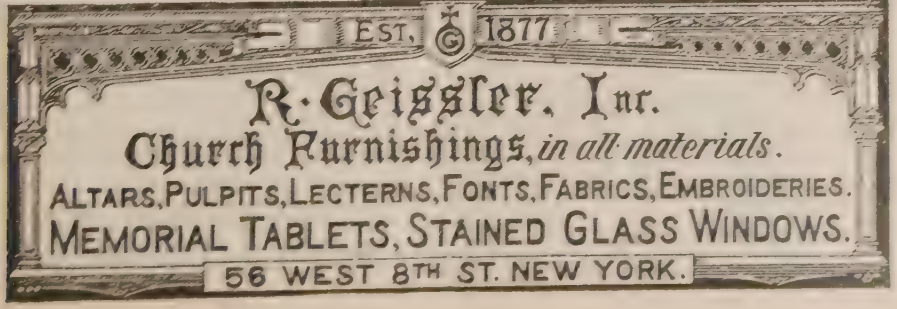
—Rev. R. B. Peery, D. D., for the past seven years president of Midland College, Atchison, Kan., has resigned. The board of trustees of the college, in its action accepting Dr. Peery's resignation, expressed its appreciation of Dr. Peery's high scholarly and religious attainments, his zeal in his work and his conscientious devotion to duty.

—Rev. C. A. Freed, D. D., pastor of Ebenezer Church, Columbia, S. C., has been re-elected to the chaplaincy of the State Senate for a term of two years. This is the fourth time Dr. Freed has been elected to this office.

—Rev. J. W. Horine, D. D., has accepted the call to become full professor in the Theological Seminary at Columbia, S. C. By a special arrangement Dr. Horine continues as acting editor of the *Lutheran Church Visitor*.

—Rev. P. E. Monroe has resigned as president of Summerland College, his resignation to take effect at the close of his sixth year in the office on July 31.

—Lutherans came out ahead in the recent War Savings Stamp drive in Des Moines, Iowa, and out of a total of $44,051.10 they raised $17,501 80; Methodists second with $7,555.75; Roman Catholics raised $414.75, while Episcopalians footed the list with $254.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Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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PENNSYLVANIA

—The Luther League of Trinity Church, Rev. E. P. Pfalteicher, D. D., reports an income during the year 1918 of $368.08. A committee of this society, under the direction of A. Raymond Bard, ex-president of the Luther League of Pennsylvania, has done a most intensive and extensive work in keeping in touch with the boys of the congregation in service.

—The Luther League of Grace Church, East Stroudsburg, conducted special services on January 26. Addresses were delivered by Rev. L. D. Lazarus of Allentown and General Secretary Hodges.

YORK DISTRICT

—The York District Luther League has begun the issue of a quarterly known as The *Herald*, Vol. 1, No. 1, appeared in January, 1919. It is for free distribution to those interested in the work of the young people of the Lutheran Church. Mr. Haller Frey is the editor.

OHIO

—The twenty-first convention of the District Luther League of Northeastern Ohio was held February 22 in Grace Lutheran Church, Youngstown, Rev. J. L. Miller, pastor.

The address of welcome was delivered by the president of the local League, Miss Dorothy Kuhlman. The morning session was taken up with business and with reports from the leagues of the district. Reports full of interest were made of the state convention by Miss Mabel Grafton of Barberton; Miss Cotta Shuman, Miss Lucy Schaefer and Mrs. W. G. Hermann of Akron, Miss Violet Peterson of Cleveland. The president's report was offered by Mrs. F. G. Zwerner. Committees were appointed on nominations, resolutions, claims and credentials.

The subject, "Junior Luther League," was presented in an interesting and instructive manner by Miss Lucy Schaefer of Akron. A conference was then held by the League under the direction of Charles Alton Piel of Thiel College, Greenville, Pa. This conference developed the subject of faith in a doctrinal and practical way.

At the evening service the address was delivered by Rev. Conrad Huber, D. D., on the theme of the convention, "Guide Our Feet Into the Way of Peace."

The following officers were elected to serve for the ensuing year: President, W. H. Hornberger, Barberton; vice-president, Mrs. F. G. Zwerner, Youngstown; secretary, Miss Norma Peterson, Cleveland; corresponding secretary, Mrs. W. G. Hermann, Akron; treasurer, Miss Dorothy Kuhlman, Youngstown.

TOLEDO

—The District Luther League of Northwestern Ohio has donated a $100 bond to the New Orphans' Home which is now being erected in Toledo.

The Leaguers of this district recently visited the Orphans' Home and rendered a short but beautiful service. The services were held in the auditorium of the new home. After the services old and young were remembered with appropriate gifts.

The many Leaguers, which numbered about 200, that attended the Joint Luther League social more than enjoyed the splendid program arranged by the members of St. Lucas League in the parish house of St. Lucas Church.

Besides the many successful games everyone enjoyed a one-act comedy, a fine chalk talk, piano solo, a talk on overseas experiences by one of the Leaguers present, who has been serving in Uncle Sam's great army and whom we are all glad to welcome home. And last, but not least, all Leaguers took part in one number on the program—"refreshments."

A Junior Luther League was organized a few weeks ago in Divinity Church, Rev. Benting, pastor. It has sixteen charter members.

ILLINOIS

CHICAGO

—The Luther League of the Moreland Church held the annual social and installation of officers, at which time Mr. C. T. A. Anderson, president of the Luther League of America installed the following officers: President, Ralph Blaha; vice-president, Lester Benson; recording secretary, Miss Minnie Onsrud; corresponding secretary, Miss Elsie Johnsen; treasurer, Peter Johnsen; program committee, Halver Michelson, Anna Anderson, Margaret Knudsen, Louis Clausen; social committee, Edw. I. Severson, Valbory Oefstedal, Dorothy Christensen, Harold Gullicksen; membership committee, Cora Anderson, Wm. Benson, A. W. Michelson, Charles Olson; mission fund treasurer, Gertie Olson; pianist, Emma Ekle.

After the program and installation the members present, about a hundred, adjourned to the church parlors, where luncheon was served by the ladies of the Luther League.

WISCONSIN

MILWAUKEE

—The annual business meeting of the Luther League was held at the Luther Memorial Church, Lieut. H. E. Snyder, pastor, Madison, Wis. The following new officers were elected: President, Mr. Milton Haker; vice-president, Miss Vivian Elver; secretary and treasurer, Miss Adelle Hoffman; corresponding secretary, Miss Selma Albrecht. Many new plans were unfolded at this meeting and it is hoped that much will be accomplished during the coming year. This organization decided to open the parlors of the church one evening of each week as a reading room. Lutheran literature, papers (LUTHER LEAGUE REVIEW) and books are to be placed in the room for any member who wishes to read them.

—At the annual meeting of the Executive Committee of the Wisconsin State Luther League, held at the home of President G. W. Rapps, Milwaukee, it was decided to hold the annual state convention at Madison, Wis., August, 5, 6 and 7. Mr. Hilbert Schmidt, treasurer of the Luther League of the Church of the Redeemer, Milwaukee, arrived safely from service overseas and was given a hearty welcome at the last regular meeting of the League, to which the parents of the members had been invited. At a meeting of the Racine and Milwaukee pastors and local League presidents plans were laid for the reorganization of District Leagues. There will be a rally of all Lutheran young people held at the Church of the Redeemer some time in May.

MINNESOTA

MINNEAPOLIS

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pass—a new hospice for young women. The Lutheran Inner Mission Society of Minneapolis has been in active work for twelve years. The main building, which has served during that time as a home for employed girls and transient women, as headquarters of our City Mission, as employment bureau for domestics and in no small measure as a home for needy and convalescent women, has long outgrown its capacity. During the last two years many people had to be refused and turned away for lack of room.

The location of the new hospice is within easy walking distance of the business center of the city, as well as in one of the best resident districts. It is only a few blocks from six Lutheran churches, two purely English, two Norwegian, one Swedish and one German. Three different street car lines run within two blocks of the home. The location is 623-25 East Fourteenth street.

Do not forget the location, 623-25 East Fourteenth street.

Our prices will be moderate. We now invite all young women who seek for the blessing of such a home to communicate with us and enjoy the benefit of the efforts we have made for them.

What about the old place? This will remain to be our mission center. It is now called the Luther Home. As soon as convenient we plan, perhaps with some other organization, to have there a training school for mission workers. We must give our mission workers a theoretical training along with the practical training they receive while in the work. Others who wish to enter this training school may find room and board in the old building and may take both the theoretical and practical course. So far as room permits we will also accommodate transient girls and women in the Luther Home. The Employment Bureau and all the office work will also be conducted at the old place.

KANSAS

—Mr. Evan W. Tonsing, President of the Luther League of Kansas, has returned from the army and is taking an active part in the work of the Luther League of the state. Yes, they are back and on the job again. Can't you just feel it? They both left about the same time, toward the end of last summer. One had reached Maryland and was training for overseas work; the other had just received word to get ready, as their company was to leave Camp Funston for France in a very short time, when peace was declared. And even though these boys may have had a sort of a pang of regret that they didn't have an active part in the war, as so many of the boys did, still we are so glad to have them back that we know that they cannot help but be glad too. Most of our boys will come back. A few will not. We will miss them. But we must welcome our boys who do return just twice as much, to make up for the boys who will never come back. and the Luther League of Kansas certainly does welcome home her boys, and especially her two state officers, Evan Tonsing of Atchison, President of the State League, and Robert Albach of Lawrence, who expects to be an A No. 1, 18 karat beggar by the time he is through.

—Rev. A. L. Groseclose at Norcatur has introduced the Common Service, organized a Luther League and organized catechetical classes, holds a regular midweek service and has started a Teachers' Training Class.

SOUTH CAROLINA

—The Rev. John C. Seegers, D. D., is giving a series of popular talks, under the auspices of the Luther League of St. Paul's Lutheran Church, Wilmington, N. C., on the general subject, "The Lutheran Church," which is being presented under the following topics: "The Lutheran Church in America," "A Look Into the Lutheran Faith," "A Review of the Lutheran Worship," "The Democracy of the Lutheran Church," "The Message of the Lutheran Church to the Age."

SOUTH DAKOTA

—The annual convention of the South Dakota State Luther League will be held in Aberdeen May 9, 10 and 11. The convention theme will be "Reconstruction."

NEBRASKA

HASTINGS

—The Luther League of the First Lutheran Church gave a farewell reception in the church parlors in honor of Rev. and Mrs. F. E. Motzkus, who had accepted the pastorate of the Lutheran Church at Fontanelle. About forty young people were in attendance at the reception. After supper was served a program was given, including an address by Mr. Adolf Taedter.

—

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Philadelphia, Pa.—509 South Broad street.

Boston, Mass.—24 Mount Vernon avenue.

Cambridge, Mass.—1234 Massachusetts ave.

San Antonio, Tex.—Corner Avenue F and Fourth street.

Houston, Tex.—910 1-2 Capitol avenue.

Waco, Tex.—710 Austin avenue.

Ft. Worth, Tex.—Hemphill and Broadway.

Montgomery, Ala.—Exchange National Bank Building, third floor.

Augusta, Ga.—215 Herald Building.

Rockford, Ill.—Lutheran Hall, Kishwaukee street.

Tacoma, Wash.

—

GENERAL SECRETARY'S LETTER

(*Continued from page* 18.)

attend such extra services? Time gathered from the world, even from the hours of business, is not wasted time, if consecrated to God. Let us attend these week-day prayer services. Who shall be here during another Lenten season? We know not. Time is slipping away. This season comes with a voice of friendly warning. Let us watch with our Lord the one short hour. Let us have our lamps trimmed and burning, that when the Bridegroom cometh we may be prepared to meet Him.

Wishing you all a blessed Lenten Season, I am, Sincerely yours,

HARRY HODGES,
General-Secretary.

Book Reviews

How I Tell the Bible Stories to My Sunday School, by Rev. M. Reu, D.D., Professor of Theology at Wartburg Seminary, Dubuque, Iowa, rendered into English by H. Brueckner, A.M.; pp. 473, maps, cloth; $1.50 in quantities with 20 per cent. discount, and 4 per cent. for cash in thirty days; Wartburg Publishing House, Chicago.

Dr. Reu says, "As I have shown in my Catechetics, the whole second course of the Sunday school should occupy itself with one and the same Biblical narrative, which, as related in the Lesson Helps to be put into the hands of the children, should be adapted to the needs of the various grades, through which the children successively pass. At the same time, however, the leader of the Sunday school should vividly and penetratingly tell the story for the respective Sunday to the entire second course, including all the grades which it comprises." The book is the outgrowth of practical work done in the Sunday school of St. John's congregation at Dubuque. Dr. Reu has done a good piece of work in this volume. It is astonishing the number of volumes that have recently issued from the pen of this eminent theologian.

The Leipzig Debate in 1519, by W. H. T. Dau, pp. 235, index, size 5¼x7½; price $1 postpaid. Concordia Publishing House, St. Louis, Mo.

We welcome this volume by Professor Dau. The twenty-six chapters of the book are intensely interesting. The Leipzig Debate was of utmost moment in the history of the Reformation. To have it presented as Dr. Dau does in this volume gives those of us today a vivid impression of that great forensic battle. The book has a valuable appendix which contains the author's translation of "Theses against the scholastic philosophy" debated at Wittenberg in 1517; "Theses for Luther's Debate at Heidelberg" in 1518; and "A Summary of Eck's Obelisks and Luther's Asterisks." On page 210 we read, "The Leipzig Debate was the Lord's battle fought with the Lord's weapons for the ends of the Lord." In referring to a little brochure which made its appearance toward the end of the year of the Leipzig Debate at Nuernberg, we read that the author of that publication says: "And now, what does he say! He, too, exclaims: 'Hail, Dr. Martinus!' But his reasons are different. He holds that 'Dr. Martin Luther's teaching should not be rejected as unchristian, but should rather be regarded as Christian.' 'I leave it,' he says, 'to the judgment of every reasonable and pious person to say whether Luther's teaching is not in accordance with Christian order and reason.' What Spengler means by 'reason' appears from the next clause: 'I know for a certainty—though I do not consider myself a highly enlightened, scholarly, and accomplished person—that as long as I live there has been no teaching and preaching that has entered into my reason with such force as Luther's; nor have I learned more from anybody what meets my conception of Christian order than from Luther and those who followed him.' Dr. Dau says: 'With Lazarus Spengler we join in the acclaim: "Hail, Doctor Martinus!" The period in Luther's life which we have reviewed showed us no perfect Luther. Luther never was perfect, but at this period he is more imperfect than at other times. There is timid groping and wavering observable in him. He has not found his true bearings. But he is walking in the right direction, and has his eyes fixed on the eternal cynosure of truth and grace, the Redeemer and His Gospel.'" This is a book that lovers of Luther will want to own.

The Luther League Topics, Their Effectual Use, by C. C. A. Jensen, B.D. Pamphlet, pp. 30; price 20c. Augsburg Publishing House, Minneapolis, Minn.

The author has expended considerable time and effort on this publication. He has this to say of the topics.

We believe, however, that the Topics as a plan of study come nearest to giving us what we need. The trouble is not so much with the Topics and the topic system as with our own handling of them. There is no plan or system devised which so fully and so systematically keeps our purpose in view. The Topics aim at giving us a body of men and women with the right principles and moral courage able to understand present-day conditions and fitted to cope successfully with the varying and vexing problems of life. The Topics aim at developing broad and liberal thinking; but broad and liberal thinking unreservedly bound in the Word of God, which in reality is the only thinking that is broad and liberal; for what is commonly called so would better be designated loose thinking. The Topics are calculated to develop a full Lutheran consciousness and aim at making our congregations, in a greater measure, an intelligent and pious body of men and women with pure thought, high Christian ideals and noble self-sacrificing action.

The Leagues that follow the system outlined in this pamphlet will find it most helpful. The Leagues in general will find in it many valuable suggestions.

The Ancient World. A Compendium of Ancient History for Christian Students by Karl Koehler. Printed by the Northwestern Publishing House, Milwaukee. X. 43 pp., 12mo, paper cover. Single copies 25c, $2.50 per dozen.

O Hara San, a Japanese operetta in two acts for chorus of mixed voices with piano or orchestra. Book and lyrics by Edith M. Burrows. Music by Edward Johnson. Vocal score with full dialogue, $1 net. Orchestral parts in manuscript. J. Fischer & Brother, New York.

Luther League Topics

Second Sunday after Easter. May 4, 1919.

SALVATION A GIFT OF GOD'S GRACE

(Biblical)

Eph. 2:1-10.

HINTS FOR LEADERS.

Open with the Gloria Patri.

Have a brief song service, singing such hymns as: 161, Rock of Ages; 50, O Bless the Lord, My Soul; 154, All That I was, My Sin, My Guilt; 35, Love Divine, All Love Excelling.

Repeat the Creed in unison, with Luther's explanation of each of the three articles.

Silent prayer for a moment, followed by brief prayers offered by various members, closing with the Lord's Prayer.

Two minute talks on the thought contained in each of the six daily Bible readings, by members of the League, followed by a paper on "God's Love, the Source of His Gift of Salvation."

Close with the singing of hymn 160, I Thirst, Thou Wounded Lamb of God.

(Topic reviewed by Rev. Jesse W. Ball, Ph.D.)

Along our coasts, at the bathing beaches, it frequently happens that the swimmer has ventured out beyond the limits of his strength. The cry for help goes up and strong men hasten to the rescue. They are fortunate if they arrive in time to save the drowning one. Now it is rarely the weak, timid bather who ventures out beyond the breakers, or is caught in the undertow. It is far more apt to be the strong, expert swimmer who loves to perform feats of strength and daring.

Rescue from Drowning.

What is it that compels his companions to risk their own lives to rescue a drowning man? True the lifeguards are employed for just such emergencies, and their services are very properly paid. But even so these men in other circumstances would be the first to rescue the unfortunate. It is not the hope of reward. It is the ready will to do a generous deed. It is the love of our fellow-man. It is the sense of mercy and pity combined.

And what folly it would be to refuse relief when at hand and to struggle on with the expectation of yet saving one's self? What folly to reject the offered help because forsooth the drowning one could not pay for such rescue according to its worth, and certainly not at once!

The Sinner.

The drowning man is the sinner, out in the surging sea of human trespass and woe. Doubly fortunate is he if he have the good judgment to cry out for aid, as the publican pleaded, "God be merciful to me, the sinner." Like the swimmer whose strength is spent, he is powerless to save himself.

The Need of Salvation.

The denial of this need underlies many of the "isms" and the schisms of our day. It is not our purpose to answer these in detail, or to do more than to inquire into the teaching of God's Word on this subject. The need is there expressed in terms borrowed from the fact and experience of death. Now death is often a process whose end is certain but not yet complete. A physician, returning from the bedside of a patient suffering from Spanish influenza, remarked that the patient was as good as dead when he was called. He died not many hours later.

Now note that our text begins with the word "for," pointing back to the statements preceding: "But God, who is rich in mercy, for His great love wherewith He has loved us, even when we were dead through our trespasses, made us alive together with Christ, and raised us up with Him and made us to sit with Him in the heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus." There you have it, "When we were dead through our trespasses." (Compare Eph. 2:1-4.)

Poison in the System.

The man who has taken a deadly poison into his system is a doomed man. Death is at work upon him. The "spirit that worketh in the sons of disobedience" is precisely such.

The testimony of human experience today is in full harmony with that of the past, "We also are (were) by nature children of wrath even as the rest," dead through our tresspasses.

God's Purpose.

But death is not God's purpose for mankind. God "has no pleasure in the death of the wicked, but that the wicked man turn from his wickedness and live." And that we may turn God gives the needed power. Dead were we and all men till He came who is our life. Those startling exhibitions of power in which He called the dead to life are simply parables in act, of what He came to do for all.

The antidote for the poison that has gone through our whole system is God's infinite grace. It counteracts the deadly influences of the evil, destroys the love of sin, gives to us new powers of life.

Why We Are Saved.

The reason for our redemption is surely not in us nor in anything we have done.

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 20 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

It is in Him "who is rich in mercy." It is in His "great love, wherewith He has loved us."

But when were we saved? Consider well the vast sweep of redemption as outlined in this chapter. The moment we fully and heartily accepted Christ as our Saviour and Lord, that moment everlasting life became ours. But another viewpoint is presented here. God made us alive with Christ. Can we grasp the thought? When He died on the cross He died to sin and for sin. In a certain sense the sins of all men were atoned for, "we were crucified with Him." In that sense also when He was made alive, God made us, who were dead through our trespasses, "alive together with Him." And St. Paul goes further to state that in His resurrection and ascension we also have a part, not yet fulfilled indeed, but ours in promise, "And raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus."

True He saved us by grace, out of His great love and mercy. But He saved us also to become examples to succeeding ages, of the power of His grace. No obligations on God's part compelled such a wondrous gift. It is all out of grace.

Let us not speak then of our good deeds, or of our merit. For we were dead till made alive by His grace and power. And insofar as we may speak of good works at all, let us not forget that they are, properly speaking, works of God, since we are "created in Christ Jesus for good works, which God afore prepared that we should walk in them." Where they are absent it is evident the life is not there. All of grace! How wonderful, how glorious is the great gift of God.

Grace! 'tis a charming sound
Harmonious to the ear;
Heaven with the echo shall resound
And all the earth shall hear.

Grace first contrived the way
To save rebellious man,
And all the steps that grace display
Which drew the wondrous plan.

Grace all the work shall crown
Through everlasting days
It lays in heaven the topmost stone
And well deserves the praise.

—♣—

Third Sunday after Easter. May 11, 1919.

WHAT OUR CHURCH DID FOR FOREIGN MISSIONS LAST YEAR

(Missionary)

Acts. 5:14; 9:35, 42.

HINTS FOR LEADERS.

Hymns: 49, 51. (Luther League Hymnal), as many verses as desired.
Psalm 72, read responsively. Gloria Patri.
Hymns: 109, 108.
Scripture lesson read by the president of the League.
Hymn: 159.
Prayer by the pastor.
Hymn: 204.
Remarks on the topic by the leader.
Hymns: 214, 217.
Have short addresses, not exceeding three to five minutes, by members of the Missionary Society.
Hymns: 216, 219. Closing service.
(Topic reviewed by Rev. Luther Kuhlman, D.D., Field Secretary of the Board of Foreign Missions, General Synod.)

The Scripture Texts.

These are three in number, all taken from the Acts. This book makes report of the heroic efforts, sacrifices and wonderful experiences of the apostles and their helpers in their endeavor to carry out their Lord's commission. In contents and in spirit the book is intensely missionary.

Similarities of Texts.

Placing these passages side by side we readily note that they are strikingly similar in several particulars. In slightly different form each records a distinct success: "*Multitudes*, both of men and women, were added to the Lord"; "*All* that dwelt at Lydda and in Sharon—turned to the Lord"; "Throughout all Joppa *many* believed on the Lord." Exact figures are not given. The careful counting of converts belongs to later times. The terms used, however, bespeak results that must have excited wonder and deep joy in the hearts of all.

Results, How Secured.

The causes leading to these results were the same in each case. "By the hands of the apostles were many signs and wonders wrought among the people"; "And Peter said unto him, Æneas, Jesus Christ healeth thee"; "But Peter said, Tabitha, arise—and he presented her alive." It is to be noted that though the direct results of these miracles were entirely worthy and beneficent, they are to be regarded not as final ends, but as means to a higher benefit. Those who witnessed them were not skeptical, but believing. They accepted miracles as a demonstration of divine power, and sensibly concluded that he who can heal the body, raise it to life out of death, can also effect the healing of the soul, and bestow eternal life.

A Modern Substitute.

A native examiner of schools in one of our mission stations was invited to test the knowledge and progress of the little pupils in a school for the blind. But he declined to do so, on the ground that it was impossible to teach the blind anything. The missionary, however, was persistent, and he at length consented. When the examination was completed the results so impressed him that he turned to the missionary and said, "Madam, there is just one thing more for you to do, and that is to raise the dead." Hospitals, dispensaries, medical knowledge, surgical skill, and the enlightened, Christian treatment of all classes of unfortunates are in a large sense the modern substitute for the earlier power to perform miracles.

Lutheran F. M. Agencies.

A careful official publication lists twenty-three foreign missionary boards or committees in our Church. This cumbersome machinery is due for the most part to the numerous divisions and language differences among our people. As these divisions and differences disappear, and they are passing, agencies along all lines of activity will be reduced in number, and we may hope for equal, or larger, results at less cost.

A Brief Questionnaire.

In order to ascertain at least approximately what our Church did in the past year in this particular field of endeavor, a communication containing a brief questionnaire was addressed to each one of these twenty-three boards. Not all these boards made reply, and an effort was made to secure the desired information from other sources. It must be understood that the figures given are only approximately correct, and yet they are sufficiently accurate to afford a comprehensive view of our foreign work.

Mission Fields.

These are widely distributed, and are found in Africa, Alaska, China, India, Japan, Madagascar, Persia, South America, and quite a number of islands.

Some Statistics.

The converts number 121,018. They are cared for by 296 foreign missionaries assisted by 2,322 native helpers of various grades. Schools of all grades, hospitals, dispensaries, training along many industrial and mechanical lines, and the constant, faithful teaching and preaching of the Gospel are the agencies through which it is sought to bring the knowledge of salvation to the benighted peoples.

Discouragements.

Largely these are to be charged up to the great war. Increased cost of material, labor and transportation practically suspended all building operations. Contemplated improvements and enlargements had to be postponed. Military exigencies effected the recall of many German missionaries, particularly in India, and so far as possible their work was taken over by our missions. Inability to secure the necessary passports made it impossible in many instances to return missionaries on furlough to the field, or to send out new ones. The Inter-Synodical Evangelical Lutheran Orient Mission Society had made a hopeful beginning in Persia, but was compelled to close it up entirely. Missionaries and money are in readiness, and a fresh start will be made at the earliest opportunity.

Encouragements.

With the single exception just noted, the work in all our fields has not only been maintained, but has made progress. Despite the numerous drives for money occasioned by the war, and heavy financial demands upon our people, they have not been slackers in this great cause. Not a single board reports a decrease in contributions; three boards report receipts about the same as prior to the war; while the others report an aggregate increase in receipts of more than $85,000. One board undertook the raising of a special fund of $300,000 for the education branch of its work. Had health conditions remained normal over the country every dollar would now be in hand.

The New Year Before Us.

The great war emphasizes the necessity of foreign missions an hundred fold. If the new order is to be better than the old that is passing, its foundations must be laid in the gospel of Jesus Christ. We should have a part in world evangelization second to no other branch of Protestantism. The aggregate of our gifts sounds large, while in reality it is pitiably small. The average annual contribution of the constituencies of our boards varies considerably, yet it is perfectly safe to say that in no instance does it rise to seventy-five cents per member. Two postage stamps per month is cause not for jubilation, but for humiliation. This question in conclusion, did the giving of your society to this cause during the past year *increase* or *decrease* the average contribution of the Church you profess to love?

Fourth Sunday after Easter. May 18, 1919.

THE CHRISTIAN'S HOLY LIFE

(Biblical)

Ephesians 4:14-32.

HINTS FOR LEADERS.

Hymn, O For a Heart to Praise My God.
Psalm 1, or Psalm 19.
Scripture Reading.

The Collect for the Day, or another prayer, possibly the Collect "Merciful Lord, we beseech Thee to cast the Bright beams of Thy light," etc.

Presentation of the thought of the topic itself.

Individuals may briefly indicate anything helpful in the LUTHER LEAGUE REVIEW treatment of the topic.

Hymn, So Let Our Lips and Lives Express.

Others, possessing the books or having access to them, may add, in addition to pertinent Scripture passages, thoughts from their Catechism Explanations, "Way of Salvation" (Gerberding), "Bible Teachings" (Stump) and "Elements of Religion" (Dr. H. E. Jacobs).

Some one may explain the relation of our Baptism (Question III) to our Holy Living. Another may discuss the relation of the Lord's Supper to the Christian's, so with prayer.

Some one may recall the symbolism of our Luther ensign, "The Cross within the heart, . . . Then joy, and peace and comfort shall blossom as a rose."

Some one may instance safe devotional books, another again helpful hymns to be memorized.

Hymn (Baptismal), God of Eternal Love.
Prayer, Psalm 51:1-12 (together).
(Topic reviewed by Rev. Frederick C. Krapf.)

I. VITAL CHRISTIANITY IS HOLY LIVING.

(Condensed from Schaff.)

There are three defective theories of religion. The first, the Intellectual or Ra-

tional, holds that religion is essentially knowledge of divine things. There are many shades of this theory. Properly stated, it is true. Yet it is only one-sided. There can be no religion without knowledge, but *knowledge is only one element of religion.*

According to another theory, the Emotional, piety is essentially emotional. It is a feeling, more especially a feeling of absolute dependence upon God, as the Almighty and Omnipresent Maker, Preserver, and Ruler of all things. This theory, variously stated, is also defective.

Likewise deficient is the practical theory, according to which religion resides in the will, and is essentially action, i. e., moral action in obedience to the will of God (expressed in conscience and the revealed law), and in imitation of Christ.

Religion, although involving knowledge, feeling and action, is broader and more comprehensive. It includes all the force of the human personality, of which thinking, feeling and action are manifestations, and which may be termed *life.*

This life theory is Scriptural. Just as Enoch, Noah and Abraham are spoken of as "walking" with or after God, so Paul beseeches the Ephesians to "walk worthily." (Chap. 4:1) and not to "walk" (Chap. 4:17) as the Gentiles do. This implies the life theory. Our topic calls for a study of Holy *Life.* Let us remember this.

II. The Christian's Life Is to Be Holy.

Necessary.—The holy life of the Christian is necessary. It is necessary, first, because of divine demand. Instances of such requirement abound in the words of Christ. Matt. 5:16. Paul writes, I Thess. 4:3, "This is the will of God, even your sanctification." Holy living is required also by the aspiration of the Christian himself. Faith begets the desire to be like God and Christlike. Paul's cry (Romans 6:27, which see) is but the negative side of the aspiration. The positive side we see in Phil. 3:12, 13, 14.

Fulfilling the Law.—The Christian's holy life is a fulfilling of the law, increasingly so. This is not the basis of his hope, of his justification. In many verses Paul cites demands of the law. These Christ had fulfilled before for them. In Christ's life the Ephesians had seen the law "drawn out in living characters." It became more intelligible to them. As they were able by God's grace to follow in the Saviour's steps, they found the commandments holy and just and true.

Conflict Involved.—There is a conflict involved in the Christian's life. We need to note this. His life is not a flowery bed of ease. It is a new life. He has not only once but he must continuously put on the new man as he must also put off the old man. The devil (see verse 27) tries to get a place with us. The contradiction in one's own life we already see in Paul's, Romans 7:15-23.

The Holy Life Is a Growth.—The process indicated in verse 16, as also in verses 12 and 13, shows this. It is progressive. In this respect, sanctification differs from our justification in Christ which is the act of God which occurs because of our faith in Christ as our Redeemer. We can not stand still. At times no decided progress may be evident, but the Christian holds on in the way of holiness. He must and if truly regenerate, truly Christian, he will guard against reverting back to that condition wherein even the old man grows still more corrupt.

Perfection in This Life Not Possible.—The Christian must not be misled by any false hope that he can become perfectly free from sin in this life, any more than he should allow himself to be lulled to sleep in his endeavors. Our great defect as regards our thinking on the whole subject is rather low aim and an under estimation of the possible attainment.

Progress Is Possible.—Despite the seriousness of the Apostle's warnings, not only the doctrinal statements in this portion of Scripture studied and elsewhere, but the known facts of Christian history warrant a spirit of optimism that we should ponder more frequently than is usual. The rebuke "Ye did not so learn Christ," is matched by many a promise and assurance to the true believer. Hunt them out.

III. Helps to Holy Living.

Christ's Sufficient Grace.—"My grace is sufficient for thee," is a relevant assurance. The hymn, "Jesus, Lover of My Soul," deserves a new study from the standpoint of our topic. But especially great comfort comes to us from the Scripture lesson itself and the preceding verses, 6-13. The "measure of the stature of the fulness of Christ" does not in the first place refer to an ideal or example. Paul is writing, rather, of "the full measure of the gifts, graces and blessings which come from Christ" for our help. Read again verses 11-12 (also Romans 12:6-8 and I Cor. 12:8-10) for a statement of the gifts to the Church—and thus for the Christian, and the purpose (vs. 12 and 16). *Christ* is the source of all the vitality, of all the power of growth.

A Personal Agent.—The Holy Spirit is the Agent (vs. 28). Possession of the gift of Him is the seal, the assurance that we are the adopted sons of God. The Day's Gospel, John 16:5-15, tells something of His work in the world and *for the Christian.* He pleads, oh so many times! "He will reprove the world." But Jesus wants

Him to—sent Him to—comfort. Do *you* grieve Him?

The Profitable Word.—We are not to remain children (vs. 14), nor lack steadiness, nor have our religious life depend such uncertainty as the throw of dice (which thought lies back of the expression, "sleight of men." The Holy Spirit's activity in the varied gifts given to the Church, exerted through the offices in the ministry of the Word, certainly is rated highly. The Scriptures are profitable (II Tim. 3:16-17). Do we rightly—frequently enough, with study, with devoutness, with application—hear them, read, mark, learn and inwardly digest them?

Christian Fellowship.—The references by Paul to the "body of Christ" (vs. 12, 16) and the mutual exercise of certain duties brings to the fore the Church and its fellowship. There are dormant elements in much of our Church life, because the tone is so very low and so many gifts are unused, and the spirit of real fellowship is lacking. Falsehood, anger, bitterness, wrath, anger, clamour, railing, corrupt speech, malice—has the modern congregation of professed believers altogether gotten rid of them? In world loving congregations (are there none such?) are even the more heathenish vices absent?

The margin of the Revised Version gives the literal translation of verse 16, "knit through every joint of the supply," etc. (see Col. 2:19). This likely means that every member practically is to become a channel of supply to the fellow members. What an ideal! What a responsibility for a Church member. What a call to stir up the gift of God in us (I Tim. 1:6)! What a blessed privilege! How it does magnify the true purposes of the Luther League!

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Fifth Sunday after Easter. May 25, 1919.

MARTYRS OF CHURCH AND STATE

(Historical)

Matt. 10:21-22.

HINTS FOR LEADERS.

Open by singing hymn No. 136.

Prayer for our Church and country by the pastor.

This meeting can be made very interesting by having four different papers read, or better still two papers and two short addresses, one on Stephen, the first Christian martyr, and one on John Huss, to represent martyrs of the Church. A paper or address on our own beloved Lincoln—if possible select some one who is familiar with Lincoln's history, and who might be able to tell something a little different than merely to give a biographical sketch of the martyred President. Then have some one speak on any one of the many others who were martyrs to the cause of liberty and freedom.

Hymn No. 233.

Have one of your members recite "Nathan Hale." The poem is rather lengthy and space will not permit of our publishing it, but at least one of your members will no doubt have it in some book.

Close by singing "The Star Spangled Banner."

(Topic reviewed by M. Haller Frey.)

Scriptural.—The time had come for Christ to multiply himself and his work by sending forth his representatives, his twelve disciples, those who had had that intimate fellowship with him. He had trained and taught them, and now sends them forth with the message that shall be told to all people. Knowing the opposition they would meet in their work, he tells them that some will bear witness of the truth by giving his life; but, he also adds, that he who shall endure shall receive the reward that is life that knows no end.

Historical.—Our Scripture lesson gives us the Master's word to His followers; but when we stop and think, He must also have had in mind the ages to come. How many have given life itself for the truth. Eleven of those who heard the words of Christ as we read them in the Scripture, gave his life in his endeavor to be true to Christ and His teaching. The greatest growth of both Church and state has been when men have been ready to give their life for the truth they followed. Whether it was the despised follower of the humble Nazarene, who was ready to give his body as a torch in the garden of Nero to make a Roman holiday; John Huss giving his life because Luther had not yet broken the chains of error; Nathan Hale dying with the regret that he had but one life to give for his country; the Boys in Blue, as well as those in Gray, who died for the truth as they saw it; or those in khaki whose life blood flowed on Flanders fields, that democracy might not perish from the earth—all have endured to the end that righteousness, justice and truth might triumph.

Practical.—The spirit of the martyrs is well illustrated by the classic story of Curtius, in which we are told that in the middle of the Roman Forum there suddenly appeared a terrible chasm. So deep was it that the bottom could not be seen, and no amount of work spent in trying to fill it up made any impression. In despair the people consulted their priests and were told that the gulf would close when the most precious thing in Rome was cast into its depths. They flung in their gold and silver and jewels, but the chasm yawned as wide as ever. At last a young man named Curtius said that Rome's most precious possession was her heroes, and clad in full armor, he rode into the Forum, put spurs to his horse, and leaped into the abyss. The sacrifice was accepted, and the gulf closed after him. Are we, like Curtius of the fable, ready to give our best?

The early Christian, Huss and all those who died for the truth, blazed the trail for us, are we following?

Since we stand on the shoulders of those who went before, we do well to look back and consider if we are worthy followers.

(*Continued on page* 34)

Lutheran Church Not a Foreign Church

PATRIOTISM reached its highest pitch at the session of the United Lutheran Church of America, on Monday, November 18, following a speech made by the Hon. Edmund Rommel, representing the United States Bureau of Education, in which he spoke of the efforts of his bureau to Americanize foreigners and the assistance they proposed giving in that direction.

Immediately upon the conclusion of Hon. Mr. Rommel's address, Dr. Theo. E. Schmauk, of Lebanon, Pa., was upon his feet, saying that he feared there was a wrong impression in Washington concerning the Lutheran Church in this country. Dr. Schmauk said he wished to correct an impression that was prevalent namely, that the Lutheran Church in this country is not thoroughly an American church. With power and eloquence the speaker launched into a statement of facts which brought forth applause after applause. Dr. Schmauk said:

"I am heartily in accord with all that has been said by this worthy representative of the Government, but I also feel, however, that while we are most heartily interested in the foreign work we are not a foreign born Church. It is difficult to avoid the impression that some of our officials at Washington believe that to be a Lutheran is to be a foreigner.

"I want to say here, in view of recent statements in print, that the Lutheran Church was in North America three years before the Pilgrim Fathers ever set their foot upon New England soil. I want to say here that there were Lutherans on these rocky shores of Manhattan two years after the Mayflower landed at Plymouth Rock. I want to say further that there was an organized Lutheran Church here in Manhattan 130 years before the American Revolution ever took place. I want to say that had it not been for Benjamin Franklin and the German Lutherans in Pennsylvania the combination of the United Colonies into the United States would have been impossible. It was the Germans of Pennsylvania who stood behind Franklin as against the Quakers that enabled the Revolutionary War to succeed.

I want to say still further that in my dealings with Washington my congregation has been characterized as a foreign-born congregation. My congregation, as I already said in this convention, had a pastor who became the first speaker of the first House of Representatives of the United States. With their townsmen, my congregation sent flour and money in 1774 to Boston after the famous tea party there and the closing of the port of Boston, in order to help to preserve American liberty. In the highest tower of my steeple there hangs a silver bell that was cast in 1770 in London and from its height began to ring out into all the region round about me the inscription that is found on its face, and that inscription is "Proclaim liberty aloud to all the nations of the earth."

The people of my congregation furnished one general, one colonel, and perhaps from one-third to one-fourth of every member in it to the Revolutionary War. And then, today, in writing to the pastor of that congregation, Washington hints "A foreign-born congregation."

On the 24th of this month of November it will be 215 years since, in 1703, the Lutheran Church in Philadelphia, with solemn ceremonial, set apart Justus Falckner, in probably what was the first regular ordination of a Protestant clergyman in America, for the holy ministry, and to become the pastor of the Dutch Lutherans in New York, where he officiated faithfully until his death in 1723. New York still preserves his Church Record, and we still possess a copy of his ordination certificate signed by the three Lutheran ministers that laid their hands on his head.

SAN DIEGO'S INTERESTING CLOCK

It is little wonder that visitors to San Diego, Cal., stop before a street clock there. It is twenty-one feet high and stands in front of the store of the jeweler who planned and built it.

The clock is four-sided, with a large dial on each side. Each of these dials is four feet in diameter. One of the dials has a smaller center dial. By this one may tell the time in San Diego. Around this centre dial are ten small dials. Each one of these tells what time it is in a far distant place. The cities whose time is given are New York, London, Berlin, St. Petersburg, Calcutta, Tokio, Melbourne, the City of Mexico, Milan and Cape Town.

Other dials tell the day of the week, the day of the month and the month of the year.

One may see the works of this great timepiece. They are at the bottom of the post and show clearly through the plate glass sides.

This clock winds itself by means of a 200-pound weight. There are chimes, too, that ring out the hours.—*Selected.*

Learning is to the studious and riches to the careful.—Buy War Savings Stamps.

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

MAY 4.

Salvation—A Gift of God's Grace.

By Mrs. D. A. Kommel.

Scripture Lesson—Eph. 2:1-10.

Memory Passage—Ps. 62:1. "Truly my soul waiteth upon God, from Him cometh my salvation."

The Bible is the inspired record of what God has revealed to man concerning the way of salvation. Neither nature nor conscience can tell us anything about the way of salvation. It is through His holy Word it is revealed to us.

Christ alone can save from sin. That is why He came to earth. He is able to save and mighty to deliver. He breaks the bands of sin and leads us into the liberty of the sons of God. Through His grace we are saved and through His wonderful grace we are granted a place in heaven. We have neither purchased nor merited His gift. All our works have nothing to do with our salvation. If God took them into consideration at all, they would condemn us, for at best we are imperfect and sinful creatures. In order to be saved we need a perfect righteousness and Christ's righteousness alone is perfect. It was His undying love for us that Christ came from above, else why would He have left His heavenly home. He pleads with us tenderly and offers us salvation through Him.

When a man had unwittingly slain another, there was only one means of safety for him and that was to run for the nearest city of refuge appointed for such as he. The roads to those cities were always clearly marked with signboards having the word "Refuge" on them. So there is a way of salvation for the sinner, clearly marked, as it points directly to Christ as our Saviour. He Himself is our refuge, and wherever there are those burdened with sin, they may find peace and forgiveness if they turn to Christ and commit themselves to His grace and keeping. Let us put our trust in Him, for we can depend on Him who died on the cross that we might be saved.

Then let us praise Him for this salvation. When blessings and salvation are our portion from the Lord, never neglect to give Him the glory and sing His praises.

Parallel Lessons—II Tim. 1:9; John 6:65; II Cor. 1:6; Ps. 85:9.

Hints for Leader—Have Leaguers prepare papers on the following subjects: "The Assurance of Salvation." "Is Salvation Possible for the Heathen?" Have each member respond with a verse on "Salvation" when the roll is called.

MAY 11.

What Our Church Did for Foreign Missions Last Year.

By Mrs. D. A. Kommel.

Scripture Lesson—Acts 5:14, 9:35-42.

Parallel Lessons—Titus 3:8; Acts 10:6; Acts 11:21; John 11:45.

Memory Passage—Gal. 6:9. "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

In the scripture lessons for today we learn of many souls being led to believe on the Lord, of many turning to Him, because of the Apostle Peter's preaching the gospel of Jesus Christ and because of the performing of miracles by him through the gifts and powers bestowed upon him by Jesus.

This great work of bringing souls to the Saviour was the one great thing for which the apostles were always striving. They were willing to sacrifice everything, even life itself, to accomplish that end. Today we do not see miracles performed by and through which men are led to Christ. He has laid down a plan whereby men shall be saved. He gave the command to His disciples to "Go into all the world and make disciples of all nations." He has decreed that "by the foolishness of preaching men shall be saved."

This is the work of the Church today.

Now, what has our Church done this year for Foreign Missions? We might give statistics which would give our work in detail, but will give just a few of the statistics of American Societies of Lutheran Missions for 1918: Missionaries employed (men and women), 416; native helpers, 2,170; native Christians, 103,075; candidates for baptism, 15,375; pupils in mission schools, 35,700; approximate total income, $600,000.

The Women's Missionary Society of the General Council contributed about $15,200 and the Women's Missionary Society of the General Synod about $59,300 for Foreign Mission work. This shows to some extent our work in the foreign fields. We have been called upon to give to many other causes during the past year and perhaps we had forgotten about the commission to carry the gospel to all creatures. Now the war is over and we will again have to take up the reins that have been laid aside. Now that the United Lutheran Church with its enlarged missions and greater responsibility is a fact, it means that we must learn to give to Foreign Missions as we gave for the great cause of democracy.

Hints for Leaders—Have the financial secretary of your congregation give you a report of what your own congregation did for foreign missions last year. Also get the statistics of what your synod did.

MAY 18.

The Christian's Holy Life.

By Mrs. D. A. Kommel.

Scripture Lesson—Eph. 4:14-32.

Memory Passage—Ps. 37:8. "Cease from anger and forsake wrath, fret not thyself in any wise to do evil."

The Christian's holy life is a life of loving service. We are to walk in love as Christ also hath loved us. Our first aim and highest delight should always be to do God's will and keep His commandments the rule and guide in Christian conduct.

We should dedicate our lives to the service of the Master, for in Romans, 12th chapter, 1st verse, we read, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." A godly life will bring upon us God's blessing, in time and eternity.

Cultivate the spirit of helpfulness, of bearing one another's burdens, and thus fulfill Christ's great law of love.

Prayer is also a vital factor in the Christian's life, for "The effectual fervent prayer of a righteous man availeth much." If it were not so necessary and valuable, Jesus would not have taught His disciples and us to pray.

In our Christian life we cannot too strongly frown on evil. The Lord becomes angry at sin, and it is holy and righteous indignation, for He is a holy and righteous God. And as Christians we should be stirred with a righteous

indignation against wrong and injustice and impurity. Shun the evil, sinful ways and do not be afraid to speak up for the Lord's side.

Our life of service should always be onward, ever onward, no turning back. The world has attractions which sometimes Christians want to turn their heads and see, but it will only retard their progress. Keep your eyes fixed on Jesus and the Cross and the call of love and service. But do not think we can do this ourselves. We all need divine help and need to trust in God, who will never fail us, for our Christian life is not a finished product. It always is a change from sin to righteousness and from vices to virtues, from love to greater love, and to thus continually move onward; we must ask God for His divine help.

Parallel Lessons—Acts 26:18; Matt. 20:28; Col. 2:10; Col. 3:9-10.

Hints for the Leader—Have all repeat the ten commandments. Have papers prepared on the following subjects: "Forgiveness," "Kindness to One Another."

MAY 25.

Martyrs of Church and State.

By Mrs. D. A. Kommel.

Scripture Lesson—Matt. 10:21-22.

Parallel Lessons—Dan. 12:12-13; Matt. 10:35-36; Luke 21:16.

Memory Passage—Phil. 2:8. "And being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross."

In our scripture lesson Jesus tells His twelve disciples how men will be delivered to death and that many would be persecuted and hated for His name sake. He also tells them that those who are faithful and endure to the end shall be saved.

It is proper and fitting that as we are about to commemorate Memorial Day, we should turn our thoughts to those who have been martyrs for great and noble causes. Can we ever forget the men who fought for the independence of our own beloved United States, or those who fought in the Civil War, or in any of the other wars? These were all martyrs for just and noble causes. Shall we ever forget the three martyred Presidents, Garfield, Lincoln and McKinley, and the high ideals of those men?

On this Memorial Day we have many martyrs who have given their lives in the great World War. Many of those who made the supreme sacrifice are Luther Leaguers who fought that "Government of the people, by the people and for the people should not perish from the earth."

Again, let us look at those who have given their lives for the cause of Christ. Tradition has it that of the twelve apostles all died the death of martyrs except John, the beloved disciple, and Judas Iscariot. Then we have Stephen, St. Paul, and many others. Also Gustavus Adolphus and those who fought in the "War of the Reformation." We also have John Huss, Savonarola, Wickliffe and other reformers who gave their lives for the great cause of Jesus Christ. Persons do not have to be killed before they are martyrs for a cause. Take the lives of Martin Luther, Mr. and Mrs. David Day, David Livingstone and many others who sacrificed everything in order that the pure gospel of Jesus Christ might be spread. However, we must not forget the Martyr of all martyrs, Jesus Christ, who on the cross of Calvary gave His life a ransom for many in order that all who believe on Him might not perish but have everlasting life. Hated by men, He could still say "Father, forgive them." So also remember that nothing is gained without some sacrifice. You may be frowned down upon, even hated by some people, but remain faithful to the Lord, endure all these persecutions and you shall be saved.

Hints for Leaders—Have some of the Leaguers give the manner of death of some of the martyrs mentioned. If you have any boys in your congregation who have lost their lives in this war, make this a memorial service for them.

During roll call have each one respond with the name of a martyr for either Church or State.

JUNIOR TOPICS

MAY 4.

How We Are Clothed.

By Miss Brenda Mehlhouse.

Scripture Lesson—Matt. 6:25-34—Our care about what we wear.

Introduction—Clothes have an interesting story to tell us. A boy isn't just a boy; he is suit and cap and shoes also; and a girl is dresses and ribbons and coats also. The people who make these things for us need our help—it is often little boys and girls who help make our clothes—and we can help them.

Lesson Stories—The Story of a Cotton Dress.

1. *Children in the Cotton Fields*—It takes lots of work to make a dress—just the light summer cotton dresses we wear. The dress begins way back in the cotton fields. Here little children work all day long in the hot sun, picking the cotton bolls and putting them into big bags. Some pick at least a hundred pounds a day. One-fifth of the world's cotton is raised in Texas, and a quarter of a million of little children in that state alone work in the cotton fields. Besides getting very, very, very tired, these little children have no time for play or for school. Do you think it right that little children should work this way?

2. *Children in the Cotton Mills*—Next the cotton is made into cloth in the cotton mills and all through the South and in New England children work around dangerous machinery, at the one thing all day, with no play time nor school until they are worn out and sick. Over 40,000 little American children work in these cotton mills.

3. *The Garment Workers*—Little Jewish girls and boys living in the tenements of our big cities, brought here by their parents from Russia, next work on our dresses. After the goods are made into garments at the factories they do the finishing, sewing on buttons, pulling bastings. Even little three-year-old children help.

This is just the story of a dress—it takes at least a thousand workers to dress a boy or girl with hat, coat, shoes and gloves.

4. *The Flower Makers*—We all love pretty flowers on our summer hats, but we forget that the blue forget-me-nots and the blue violets and the roses are made by the little Italian children in the same tenement homes, and we forget that they too work all day until they can hardly see.

Do you think the Lord who said "Suffer the little children" meant that these little ones should work like this?

MAY 11.

The Sixth Commandment.

By Erle C. Greiner.

Scripture Reading—Exodus 20:14; I Corinthians 6:19-20.

Memory Verse—"Blessed are the pure in heart: for they shall see God."—Matthew 5:8.

Read Proverbs 4:23; I Corinthians 3:16-17; Matthew 19:6; Matthew 26:41.

Today we study another commandment given

to us by God through his servant Moses. Luther in his explanation says: "We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband." We are first commanded to be chaste and pure in our words and deeds. We should never allow ourselves to tell an impure story, nor to listen to one. It is told of the great general and one-time President, U. S. Grant, that once while a group of men were discussing some matters one of the men, looking around, said: "Since no ladies are present I will tell you a story." General Grant looked at him and remarked, "But there are gentlemen here," and the story was not related. We must keep our minds pure and free from any unchaste thoughts. Impure thoughts are sins and they will lead to impure deeds. We should never be guilty of any act that would cause us to blush with shame if it was known to our parents or those we love and cherish most. God knows every thing we do, no matter how secretly we may imagine we have gone about it.

Some boys, and sometimes, I think, some girls, think it is smart to repeat these impure words or stories. But would you tell them to father or mother? Never do an act or even think one, that you would not freely discuss with your parents. Your father and your mother should be your confidant. Tell them your troubles and they will set you right.

Suggestions—Warn against the danger of idleness, evil companions, bad books, indecent songs and pictures, immoral plays, and the evils of intemperance in eating and drinking, for these lead to impurity in life.

Touch lightly upon marriage with the Juniors. A few more years and they will be able to understand better. Impress the need of God's guidance in it and that young folks should consult with their parents, etc.

Impurity of heart and life will not go unpunished. Since God has forbidden impurity He also punishes all who transgress His law.

MAY 18.

A Miracle of Healing.

By Erle C. Greiner.

Scripture Lesson—Acts 3:1-10.

Memory Text—Acts 3:6. "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."

Read Isa. 35:4-6; Acts 4:8-12; John 9:8-11.

The Lesson Story—I have chosen as the miracle for our consideration today one performed by the Apostle Peter at the Gate Beautiful of the temple, rather than one performed by the Lord Jesus Himself. But the fact is to be particularly noted that to Christ Peter gives all the glory.

It was shortly after Peter had preached the wonderful sermon on Pentecost Sunday that he, in company with John, was entering the temple by this gate called Beautiful, because of its wonderful and costly workmanship, and there daily, for many years, had sat a lame man begging for alms. As Peter and John passed by he cried unto them for charity, and Peter looking upon him, evidently saw a favorable disposition in the man and told him to look upon him. He did, undoubtedly expecting to receive an alms, but Peter said: "Silver and gold have I none; but such as I have give I unto thee: in the name of Jesus Christ of Nazareth rise up and walk," and taking the man by the hand he raised him up, and he was perfectly whole from that hour and followed the two apostles into the temple, leaping for joy and praising God.

The onlookers were amazed and could scarcely believe their eyes, that one who had been lame for so many years should suddenly and absolutely be restored whole.

In the midst of their astonishment Peter preaches a powerful sermon ascribing all the glory to Jesus Christ, whom they had wickedly denied before Pilate and had desired His death, and now this same Jesus was risen from the dead and they should repent and believe.

On the morrow he again preached to the people the power of Jesus Christ as manifested to them in the miracle of healing which he had performed on the lame man.

Suggestions—Have the children make a list of Jesus' miracles of healing. A list of miracles of healing from the Old Testament. A list of miracles of healing performed by the apostles.

Why did Jesus perform miracles? Why did the apostles? Prepare yourself to explain why no miracles are performed today?

If you have a blackboard endeavor to have a picture drawn of the lame man at the gate of the temple and the apostles passing by.

Make a vivid word picture of the story of this miracle for the children.

MAY 25.

Animals and Birds of the Holy Land.

By Erle C. Greiner.

Scripture Reading—Job 19-28; Matt. 7:26.

Memory Verse—Ps. 50:10-11: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountain."

Read Prov. 6:6-11 and 30:24-28; also Acts 10:9-16.

In the Holy Land we find animals in plenty, both wild and domestic, and birds of various kinds are numerous over the country.

At one time the lion was common in Palestine but is now extinct, but there are many allusions to it in the Old Testament. Suppose you find them and connect them with Old Testament characters. Space forbids my doing it for you. The prophets speak of leopards and wolves; foxes were common; jackals and hyenas, gazelles and mountain goats are frequently found.

The dog was both a wild creature roaming at will and a domestic animal found in the homes.

Horses were not used by the children of Israel, save by Solomon and some other kings. The donkey was the most useful beast of burden. Camels were also an indispensable beast of burden. Oxen were used for ploughing and threshing as well as food. Sheep and goats furnished food and cloth. The camel's hair was sometimes woven into a coarse kind of cloth. Swine and hares were unclean animals and the Israelites were forbidden to eat them.

Birds abounded in the Holy Land. Some were used for food, and pigeons and turtle doves were allowed as sacrifices, being the only two birds so used.

Suggestions—Consult Bible Facts and Scenes or Bible Geography by Schmauk, for valuable information.

Have the children make lists of the wild and domestic animals found in the Holy Land.

Make a list of the birds of the Holy Land.

What animals and birds did Jesus mention?

What command did God give Israel concerning birds' nests? See Deut. 22:6-7. Drive the lesson home.

Animals cut from pasteboard with invitation written on them: "Come (time) to (place) and learn where this animal lives."

A regular menagerie of colored pasteboard animals and birds to exhibit during the lesson would impress more clearly upon the children's minds your points than hours of talking.

As far as possible connect each bird and animal with some particular fact. This will aid the memory also. Draw lessons for the children wherever possible.

What other living creatures and insects are found in the Holy Land? Draw lessons, if you can, for the children from their habits.

LUTHER LEAGUE TOPICS

(*Continued from page* 29)

All who have greatly served have lived their life by the light and truth they have had.

It may not be necessary for us to die the death of a martyr, but it is necessary for us to live a life of truth, right and good, if we are to serve our fellowmen.

The motto of one of the leading organization of business men is, "He profits most who serves best." Let us remember that this motto will also apply to our citizenship in the Kingdom of God, as well as the United States of America.

Our topic is historical and speaks of martyrs. This brings thoughts of the past. Our aim in our study should be, however, lessons that we may learn for the present.

What made those of whom we study martyrs? Aggressive work in a good cause, whether for church or state. Is there any danger of us becoming martyrs through our aggressiveness?

Martyrs come from a strong conviction, strong convictions come from a knowledge of a truth and then having faith to endure to the end.

Those who died the death of a martyr lived a life of service.

We learn by imitation, hence a very good reason for the study of our topic.

"God give us men! The time demands
Strong minds, great hearts, true faith and willing hand
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

As the martyrs were called to a life of service, so:

"Jesus calls us o'er the tumult
Of our life's wild restless sea;
Day by day His sweet voice soundeth
Saying, Christian, follow Me."

"Lives of great men oft remind us
We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time."

All things are cheap to the saving, dear to the wasteful.—Buy War Savings Stamps.

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